December . 15c

Equality

THE AMERICAN WAY ★ EQUAL RIGHTS AND EQUAL OPPORTUNITY FOR ALL

COUGHLIN'S MAN FRIDAY

By R. J. O'CONNOR

The Time to Act

By Secretary of Agriculture HENRY A. WALLACE

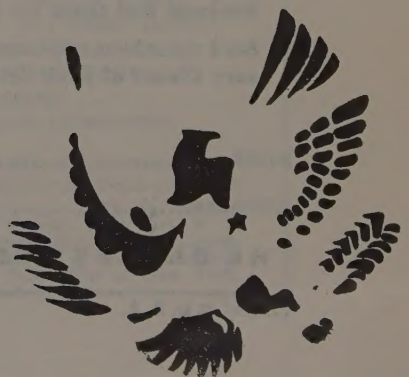
Dies versus Democracy

AN EDITORIAL STATEMENT

Also

The Flag-Waving Bund
BY DAVID KARR

Vigilantes Riot in Detroit
BY REV. JOHN H. BOLLENS



"No Sacred Cows"

THE CHURCHMAN is not a "yes" paper . . . it has no "sacred cows" . . . it appeals to those who can worship God in the spirit of holiness, without cant or the desire to persecute those who cannot conform to every whim and fancy that, for the moment, may be uppermost.

THE CHURCHMAN believes that religion is the most exciting and colorful thing in the world; that an effort to live on the basis of religious principles constitutes the Great Adventure. It believes that Truth never changes, but it believes as ardently that concepts of Truth must constantly change in the light of new knowledge. It is adversely critical of the church when the church fails to meet the calling of the Great Adventure.

THE CHURCHMAN is the organ of no group within the church or outside of it. It is convinced that a free press is one of the most precious assets of the social order.

Here, in brief, is something of the spirit and purpose of this journal, now in its 135th year. In that spirit we extend a cordial invitation to the friends of EQUALITY to become friends of THE CHURCHMAN.

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NAME.....

ADDRESS.....

Mrs. Eleanor Roosevelt is to receive first annual award of THE CHURCHMAN "For the Promotion of Goodwill and Better Understanding among All Peoples." The presentation will be made at THE CHURCHMAN'S 135th Anniversary Dinner to be held at Hotel Astor, November 29, 1939. Speakers will include, besides Mrs. Roosevelt, Miss Dorothy Thompson, Dr. Frank Kingdon and Dr. Henry Smith Leiper. For reservations and tickets, address THE CHURCHMAN.

THE OLDEST RELIGIOUS JOURNAL IN THE ENGLISH-SPEAKING WORLD

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HENRY A. WALLACE is Secretary of Agriculture of the United States.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, and MARCH 3, 1933, of EQUALITY, published monthly at New York, N. Y., for October 1st, 1939.

State of New York } ss
County of New York }

Before me, a Commissioner of Deeds in and for the State and county aforesaid, personally appeared Leo W. Schwarz, who, having been duly sworn according to law, deposes and says that he is the Executive Editor of EQUALITY and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are: Publisher, Equality Publishers, Inc., 220 Fifth Avenue, N. Y.; Executive Editor and Business Manager, Leo W. Schwarz, 220 Fifth Avenue, N. Y.; Managing Editor, None.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member must be given.) Equality Publishers, Inc. Membership Corporation, no stockholders. Officers: President, Dashiell Hammett; Vice-President, Max Yergan; Secretary, Agnes K. Ives; Treasurer, Joseph F. Loewl.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: none.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

(Signed) LEO W. SCHWARZ, Executive Editor.

Sworn to and subscribed before me this 3rd day of October, 1939.

[Seal] Sophie Freeman, Commissioner of Deeds.

My commission expires Jan. 17, 1941.

VOL. 1 DECEMBER, 1939 No. 8

Equality

An Independent, Non-Sectarian Monthly Journal to Defend Democratic Rights and Combat Racial and Religious Intolerance

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Drawing by JOHN KANELOUS

A Statement
BY THE EDITORS

DIES vs. DEMOCRACY

WHEN Congress convenes again in January it will be asked to provide $100,000 more to carry on what has become a crusade for the greater glory of Martin Dies and the destruction of progressive and labor groups. It is our earnest hope that, out of respect for its own dignity, Congress will refuse to finance the continuation of the Dies Group, which might well be renamed the Committee to Investigate un-American Activities by un-American Methods.

It is doubtful if ever in our history a Congressional Committee has brought so much shame and discredit upon itself as that headed by Mr. Dies. Serious enough has been the damage done to the reputations of some of our finest citizens, including the President himself; even more serious has been the spread of cynicism arising from its degradation of democratic processes.

About three centuries ago, at the height of the witch-craze that seized the so-called civilized world, a charlatan named Mathew Hopkins, who called himself Witchfinder-general, went about in England holding witch-trials and sentencing scores of innocent persons to death. Today, his modern counterpart, Witchfinder-general Dies, goes about America, whipping up hysteria like Hopkins did, hunting non-existent witches and passing pontifical judgment on hundreds of innocent persons and groups.

The Dies Committee was created eighteen months ago with very specific ends in mind: to obtain the facts about subversive activities in the United States and to render a report to Congress, together with recommendations based on their findings. Now, there certainly are subversive forces at work in the land, trying to undermine our democracy. They should be exposed, and when guilty of criminal activities, should be prosecuted and punished. But this should be done by *due process of law.* Our permanent institutions are not so weak as to require extra-legal agencies to arrogate the responsibility to themselves. No legislator has been given the right to set up himself and his associates as accuser and prosecutor, judge and jury, in one. Nor was the Dies Committee privileged to violate the Bill of Rights.

What has Mr. Dies accomplished in the way of fact-finding? The few facts that he has uncovered have long been known. Even these have been buried under an avalanche of verbiage—of "surmise, conjecture, unfounded opinion, unsupported conclusions and unwarranted deductions, without any attempt at verification or confirmation," as the San Francisco chapter of the National Lawyers Guild concluded after examining the peculiar procedures of Mr. Dies and his aides. Judging from the mass of testimony thus far produced, one is led to believe that Truth has been barred from the Dies hearings as an undesirable alien.

While it has accomplished practically nil in the way of fact-finding, the Dies Committee has accomplished much in other directions. It has done much for Mr. Dies, placing him in the front ranks of successful headline-hunters and making him eminently qualified for the post of president of the Demagogues' Club to which he has repeatedly nominated himself. It has provided a carnival of character-assassination that has few parallels in history. It has accomplished more to confuse the public mind on domestic issues than any other single agency. It has been used as a springboard for attacks against organized labor, particularly against the C. I. O. and its affiliates. It has turned itself into an instrument of partisan politics to smear the present administration. It succeeded in bringing about the defeat of two New Deal gubernatorial candidates (Murphy of Michigan and Benson of Minnesota) in the election campaign of 1938, and attempted to prevent the election of another, Culbert Olson of California. In each case it permitted the Committee hearings to be used as propaganda platforms for proved stooges of opposition parties, including notorious strikebreakers and vigilante organizers. Under the protection of legal immunity from libel charges, these men of dubious character hurled the wildest accusations against respected citizens who were unable to defend themselves effectively.

The witness chair of the Dies Committee has served as the great safety-zone for slander-bearers, fugitives from justice and refugees from mental hospitals. Sensation-mongers, publicity seekers, crackpots, criminals, people with private grudges or political axes to grind

have been given carte blanche to launch fantastic attacks on all and sundry, with no effort apparently made to check up on the validity of their testimony. Accused persons have been denied the right to defend themselves against such attacks. When Heywood Broun was charged by one witness with being a member of the Communist Party—a charge that was spread on the front pages of the press—he practically had to fight his way to the witness stand to prove that he was an object of that party's attack during the very period he was supposed to be a member.

Mr. Dies has proved himself a grand master of the smear. His system is quite simple: since Communism is in disfavor, label any individual or group whose reputation you wish to damage or destroy either "Communist" or "Communist-controlled." The procedure in each instance is also simple: first there is a press release from Mr. Dies' busy publicity office to the effect that the Committee is about to produce sensational "proof" of a sinister plot. This statement is published throughout the nation, often in banner headlines. Thus the groundwork is laid. Then testimony comes forth from some person or persons, often of questionable character, which usually consists only of unsupported opinions and assertions—testimony that would promptly be thrown out by any self-respecting judicial or legislative body. Next comes a triumphant announcement from Mr. Dies that the "plot" has been conclusively proved. The victim, be it individual or group, has been found guilty before trial, and again condemned without being given a chance to defend himself, on the basis of the worst type of testimony. Even the terrible witch trials of seventeenth-century Salem, in which many innocent persons were sentenced to death, were models of fair judicial procedure in comparison with the modern heresy-hunters led by Witchfinder-general Dies.

The type of disreputable characters whose unsupported opinions and accusations form a principal basis for Mr. Dies' destructive attacks on reputable citizens and organizations is indicated by the following facts: Edward F. Sullivan, formerly chief investigator for the Dies Committee, whose fantastic report on "Red" activities on the West Coast made front-page headlines for several days, was proved to be an ex-convict employed by one of the leading strikebreaking organizations in the country before he was hired by Mr. Dies. The present star investigator for the Committee, J. B. Matthews, also has had experience as a strikebreaker. Alvin I. Halpern, one of Mr. Dies' star witnesses, was sentenced to a long prison term for robbery shortly after his testimony was broadcast by the Committee. The last star witness, produced just before adjournment in an effort to "prove" that the National Maritime Union was Communist-controlled, treated reporters to the rather unedifying spectacle of sneaking out of the Dies hearings in Washington to avoid arrest as a fugitive from justice sought by the New Orleans police on a charge of murder.

One of the last acts perpetrated by the Dies Committee was the publication of the membership and mailing lists of the Washington branch of the American League for Peace and Democracy in so scandalous a manner as to be publicly condemned by President Roosevelt as "a sordid procedure." So indefensible was this act that three members of the Dies Committee were constrained to censure it—the step having been taken without obtaining their approval. One, Representative Dempsey, called it "damnably un-American." Even conservatives such as Mr. Wendell L. Willkie expressed their contempt of the methods utilized by the Dies Committee. It was not of course the publication of the membership and mailing lists (the words "and mailing" were penciled out of the press releases before they were handed to reporters) alone that was dishonorable. The fact is that the American League for Peace and Democracy voluntarily offered to submit these and other documents to Mr. Dies. Later in a fit of sensation-seeking, Dies staged a raid on the Washington branch office and illegally seized the documents without warrant, in brazen contravention of the first article of the Bill of Rights in our Constitution. What made the action especially despicable were the circumstances under which it was perpetrated—the innuendoes and insinuations cleverly broadcast by Mr. Dies before and after the list was made public, implying that all members of the organization were Communists. As Congressman Coffee pointed out, the publication of the list was "coupled with the repetition of unfounded charges against the organization as a whole, and blanket condemnation of all members," for the purpose of intimidating them and threatening them with the loss of their jobs should they refuse to resign. In this and other matters, the Dies Committee set itself up as dictatorial arbiter of what organizations it would permit to exist.

Illuminating the real motives behind the Dies Committee's un-American activities is the fact that during its eighteen months of operation, it spent no more than twenty-one days in half-hearted perfunctory investigation of subversive groups of a reactionary character, and all the rest of the time in baiting the "left-

ists" of all shades, ranging from Communists to tepid New Dealers and even mildly liberal Republicans. Why, as Congressman Sabath pointedly asked, hasn't it investigated un-American organizations that spread bigotry and racial hatred throughout our nation? Why hasn't it investigated the sinister operations of Father Coughlin, the "Christian" Front, the "Christian" Mobilizers? Why has it failed to investigate the illegal activities of the Silver Shirts and scores of other fascistic organizations that openly advocate the overthrow of our democracy and the establishment of a dictatorship along Hitlerian lines? Why hasn't it investigated the Ku Klux Klan, which is again reviving its terroristic campaigns?

The Dies Committee is a major menace to organized labor, to progressive movements in America, to our civil liberties. Riding the crest of the mounting wave of war-hysteria, it has done much to recreate the atmosphere of the shameful Palmer raids during the post-war period, when it became a crime to read from the Declaration of Independence or the Constitution in public. Un-American activities cannot be stamped out by un-American methods. Democracy cannot be maintained by resort to that which is not democracy; it will only be further undermined. The time is a critical one. Clear public thinking is needed now more than ever before. Our minds must be kept unclouded by the smoke screens of demagogues. Our faith in democracy and in democratic processes must not falter. That faith is not strengthened, but rather weakened, by the smear techniques perfected by Mr. Dies and his aides. *We want no more of it!*

"TRAITORS TO DEMOCRACY"

Excerpt from a radio address delivered over the Blue Network of the NBC on October 2, 1939

By Bishop Bernard J. Sheil, Roman Catholic Diocese of Chicago

THE greatest asset of democracy is the intangible mutual respect that let's live here in productive peace the very same races and people that in Europe seek for each other's blood. In other countries ties of common race, common culture, common form of religion, reconcile internal conflicts. We have no such bonds. These are the only ties by which we are bound together in a free nation—capable of a united will for self-defense, for self-preservation—our tradition of live and let live. Our conscious appreciation of the necessity of friendship and trust in each other; our belief in a common future as a new people greater than ever the world has seen. We are—and never forget it—a composite people.

In the depths of the Titanic struggle across the water many attempts will be made to turn our minorities against one another, to turn all of them against our leaders, and to destroy those slender bonds of the united will of a free people.

Those who preach race hatred and intolerance among us in such a world at war are traitors to our lonely democracy. They menace our moral unity. They divide our precious strength.

We Catholics are the greatest organized body within this country founded upon the teachings of the Christ who said "Love thy neighbor as thyself."

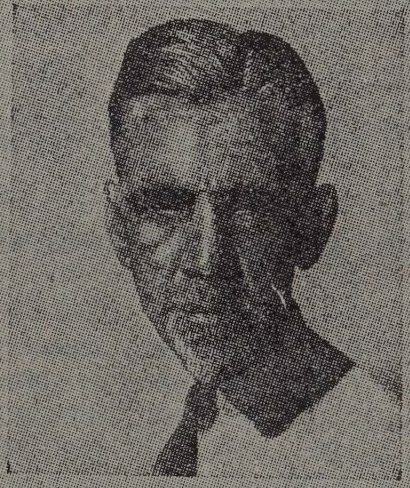
We have a particular responsibility to continue the Catholic Church as a tremendous force for tolerance and mutual racial respect so that Christianity, humanity and American democracy can survive.

It is a clear lesson of history that whenever racial hatred gets a real start in a land, it is the beginnings of the dissolution of civilization in that land.

No man can be both honest and intelligent if he professes to want to safeguard peace in America at the same time he preaches the kind of racial hatred which has destroyed peace everywhere else in the world.

What we need in this country today—with all its magnificent pent-up energy of youth straining to find an outlet—is a real vision of mankind's second chance. We need a vista of building here greater than we know—a civilization so generous, so magnificent, that youth of all religions and races will care much more for what they give to that magnificence than for what each of them gets out of it—an America to which a spiritually exhausted world may turn as to the monastery in the mountains of the Lost Horizon.

WANTED



William Dudley Pelley

DESCRIPTION

Age, approximately fifty years; height, five feet, seven inches; weight, 130 pounds; has black hair mixed with gray; heavy eyebrows; wears mustache and a vandyke; has dark gray eyes, very penetrating; has straight Roman nose; wears nose glasses; dresses neatly; distinguished looking; good talker; highly educated; interested in physic research.

Capias has been issued by the Judge of the Superior Court of Buncombe County for the arrest of the above-named party for sentence on conviction of felony, making fraudulent representation, and also for violating the terms of a suspended sentence on another charge by failing to remain of good behavior, and by engaging in, among other things, UN-AMERICAN activities.

Arrest and notify

LAURENCE E. BROWN, Sheriff

Asheville, N. C.

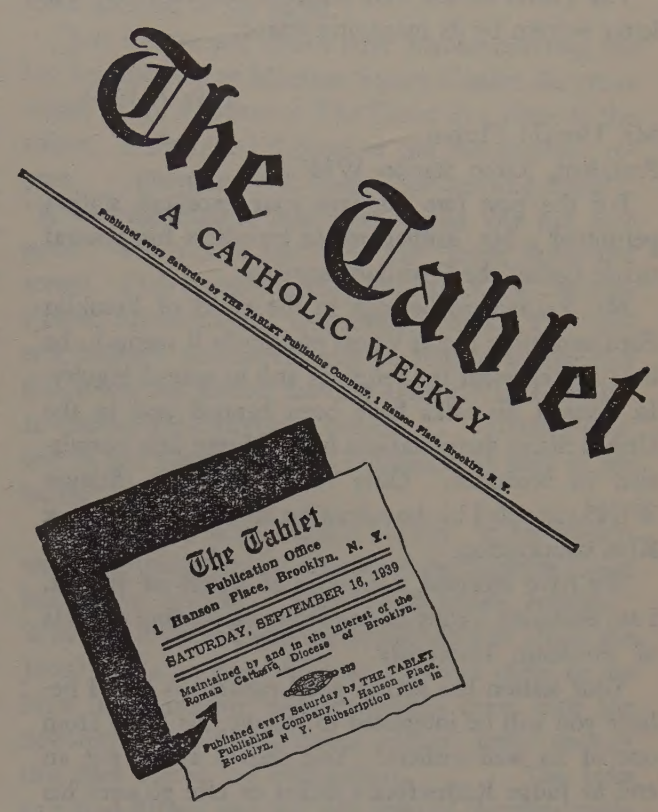
COUGHLIN'S MAN FRIDAY

by R. J. O'Connor

ON May 22, 1939, a witness before the Dies Committee, Dudley P. Gilbert, spoke of *The Tablet* as an official religious newspaper under the supervision of the Bishop of the Diocese of Brooklyn, N. Y. In trying to suppress and to bring to public attention subversive activities, it was, he believed, "perfectly impartial and fair." And thus did one man testify about a publication that has brought shame and dishonor upon the Catholic Church, that has consistently welcomed anti-Semitic diatribes from its "readers," that has sponsored a demagogue and adopted a stand that can only aid the enemies of the Church itself.

It is not necessary to search far into the "perfectly impartial and fair" attitude of *The Tablet*. Whether it be in its news columns or its "Readers' Forum," the policy is one and the same: the suppression of all comment unfavorable to its Coughlinite program. Attacks upon the Church itself are relegated to obscurity should it be Nazi Germany that perpetrates them. This phase of the paper's policy is so glaringly obvious that there is small cause to wonder that *The Tablet* has never quoted the dictum of the Nazi Faith Movement: "The cross must fall if Germany is to live."

What shame falls upon such men as the Right Rev. Charles J. Canivan, Rev. Francis J. Healy, and even Bishop Molloy, that if only by their silence, they should sponsor the growth of a philosophy inimical to the best interests of the Church, should tolerate a movement whose leader, Goering, accused the Catholics of stealing from Nazi ritual for their services! It is of small concern to them that the mendacious lies that find voice in the columns of their paper have been condemned by two Popes; it is of slight matter that the minority hatred that they nurture must in the end turn against the Catholics; it is of minute importance that their Fuehrer, Coughlin, has been proved a liar and charlatan; it does not even stir them that the non-aggression pact between Russia and Germany disproves the lies of anti-Semitism more eloquently than any facts and figures. It is sufficient that Coughlin hates "bad" Jews.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Who, after all, is His Holiness the Pope and his encyclicals compared to Mr. Patrick Scanlan, Father Curran and their un-Catholic rantings?

The Tablet, like Father Coughlin's *Social Justice*, has not the honesty of its convictions. It avows that it is a newspaper under a democracy, enjoying the rights of a democracy and striving to maintain them. Free speech figured largely in its columns recently when Father Coughlin had been refused the use of the facilities of Station WMCA because he had declined to submit advance copies of his weekly speeches. The story is already well known: of the rowdy Sunday afternoon "picket lines" around the radio station and their strident villifications; of great ado about free speech and the "Jew-Controlled" radio. *The*

Author's note: Lest there be idle talk of my "Jewish" ancestry, let me remark that I am composed of O'Connors, Gallaghers, Tulleys and McLoughlins. My family includes Nortons, Caseys, McManuses, Grays, and the like—all Irish and all Catholic. There were, to my knowledge, just two deviations from this straight and narrow Irish when a couple of Germans sneaked in. But that "blood," although it would have made no earthly difference, did not get into the present writer.

Tablet also lent a vituperative voice to the din. In an editorial, December 31, 1938, it cried out that the campaign against Coughlin ". . . more than proves the contention that the vociferous Jewish leadership believes in free speech only when it pleads a cause with which they agree, and is intolerant of free speech when it utters sentiments that are unpopular with them."

The Tablet should have remembered the following letter written by its managing editor:

May 2, 1933.

Mr. Donald Flamm,
President, Radio Station WMCA:

For the past two Sundays your excellent station permitted a Mr. Rutherford to broadcast his general tirade against the Christian churches.

Mr. Rutherford belongs in the ranks of Franklin Ford and other bigots whose endeavors it seems to be is to misrepresent the religions and to spread bigotry. In Canada his talks have been banned and in the United States many stations have refused him permission to broadcast. Only two weeks ago, Station WINS cancelled his broadcast because of his Ku Klux Klan vituperation.

We have received a number of letters of protest. I am enclosing a copy of one from the leading officials of Fordham University.

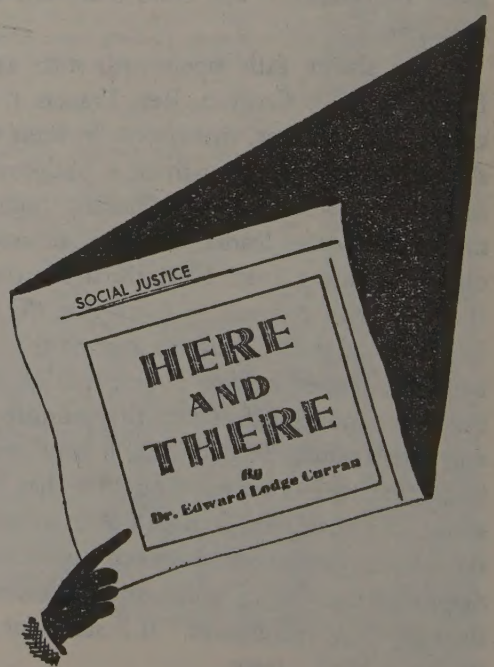
Your station has such a good reputation that I believe you will be interested to receive this letter from one of its well-wishers. You should either put an end to Judge Rutherford's racket or else go over his manuscript before permitting him to speak. Your listeners-in do not want to be insulted. With every good wish, I am,

Very truly yours,
(Signed) Patrick Scanlan, Managing Editor,
The Brooklyn Tablet.

Rutherford at that time was brain-storming the nation with lies about the Catholic Church. In all, WMCA has eleven letters from the inimitable Mr. Scanlan regarding Judge Rutherford. Mr. Flamm decided that "to guard against further anti-Catholic talks" Rutherford's "broadcasts must be submitted to the station by the Wednesday or Thursday before the Sunday broadcast so that there may be ample time to ascertain what goes on the air." Rutherford, of course, claimed a Catholic conspiracy was trying to keep him off the air. After all, he was only attacking "the hypocrisy of the practices of the Catholic clergy."

But today Mr. Scanlan no longer considers WMCA as of "good reputation" or "excellent," nor does he convey "every good wish." The truth is, he considers them a scurvy lot, part and parcel of a "Jew" conspiracy against Father Coughlin, who is, after all, only attacking the "bad" Jews.

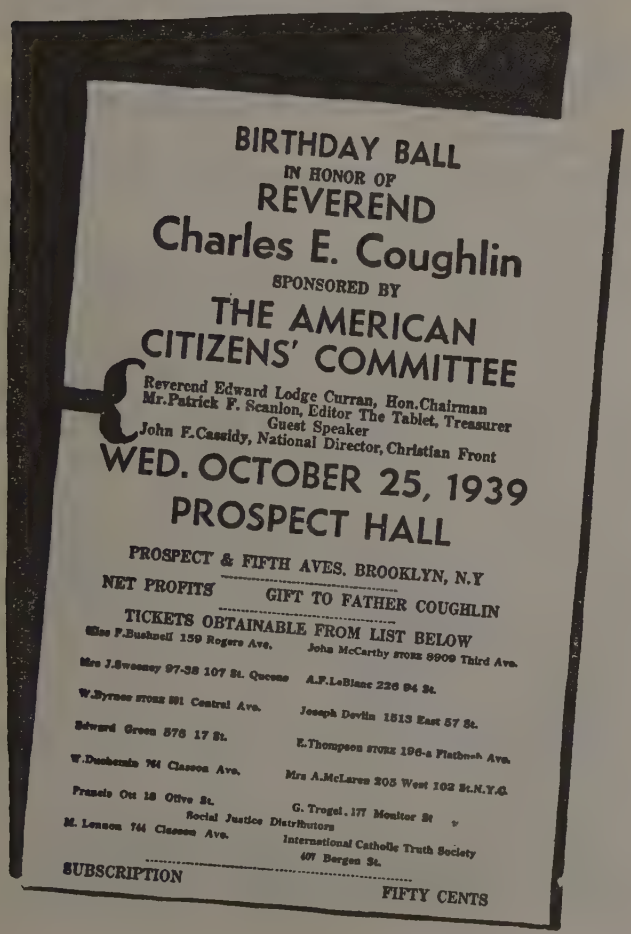
Scanlan can make boast of numerous associations that illustrate his "impartial and fair" outlook. His name figured with John F. Cassidy and Floyd Caridi of the "Christian" Front, Theresa Hanley of the American Committee for the Defense of Constitutional Rights, and the Reverend Father Curran of the International Catholic Truth Society. They were on the committee of the Birthday Ball in honor of Father Coughlin. *The Tablet* even had an official greeting signed by Scanlan in the program book—which also contained a paid advertisement from the "Christian" Front. It was he who wanted Einstein shipped back to Germany for signing a petition drawn up by the faculty of Princeton University urging the repeal of the embargo on Spain. From its beginning, he has attacked *The Voice*, organ of the Committe of Catholics for Human Rights, in a virulent manner. On October 7, 1939, *Equality* was assailed, with the implication that its editors were all Jews and "semi-Communists." (Which probably accounts for the fact that some of its editors and writers, and many of its subscribers are Catholics!) The *Protestant Digest* was castigated as "a narrow, Catholic-baiting monthly" for daring to criticize Coughlin. The same Dudley P. Gilbert testified before the Dies Committee that he



had sent "information" about "certain things" in New York to Father Coughlin. He sent the information by way of "Pat" Scanlan.

As to the "kind" of paper nurtured by such an illustrious managing editor: Father George Ford, pastor of Corpus Christi Parish, speaking at a symposium of neighborhood groups, charged that *The Tablet* was authoritarian, fascist, and of irresponsible editorship. Nor has he been alone in his criticism. The paper's policy of crude censorship also gave rise to a protest from Father C. P. Foy of Columbus, Ohio. Monsignor John A. Ryan, one of America's foremost Catholic intellectuals and spokesmen, stingingly called the editors' attention "to the journalistic ethics involved in publishing an abusive, untruthful and misleading personal letter to me which I had no opportunity to answer before it appeared in your columns." *The Voice* reminded *The Tablet* that "It is fallacy of the worst kind for you to accuse us of disuniting the Catholic people. It is racism that splits Catholics and stirs up hatred that can be easily turned against Catholics."

The Tablet has not had the courage, nor has it had the decency, to state the things it so obviously believes. It has sought refuge behind the columns of its Readers' Forum, where insult and calumny are poured out against men who have no way of defending themselves. Here "Thoughtful Readers," "Uncle Dudleys," and sundry other anonymous personages can call names, and spread lies and dirt with a freedom and a mendacity that, of a certainty, reflects the editorial attitude of the paper.


BIRTHDAY BALL
IN HONOR OF
REVEREND
Charles E. Coughlin
SPONSORED BY
THE AMERICAN
CITIZENS' COMMITTEE
Reverend Edward Lodge Curran, Hon.Chairman
Mr.Patrick F. Scanlon, Editor The Tablet, Treasurer
Guest Speaker
John F.Cassidy, National Director, Christian Front
WED. OCTOBER 25, 1939
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On June 20, 1939, "Uncle Dudley" in his column was wondering why 22 percent of the Supreme Court had to be Jewish. "Was not Brandeis enough?" Why did Roosevelt appoint Frankfurter to please the Jews? "Notice how the Jews clap and cheer in the New York moving picture theaters every time the newsreel shows Frankfurter's picture: proof enough that they forced the nomination." ". . . The Jews rule Red Russia, and the rich Jews of America made possible the rise of Red Russia. That's history." (Uncle Dudley's version.) He is convinced, "The Jews convict themselves."

When various educators spoke of giving a course in sex education in city schools, a person named "Reader" took up the cudgel of Christian morals, pleading that we save the children from low Jewish morality. "Reader" declared that the subjects are taught "by common Jewish teachers that delight in the sordid. Their standards, especially if atheistic, are well known." But then "Reader" began to wax lyrical, for he, or she, had it from "good authority that some of our sweet little girls, fresh from Catholic religious schools, having to enter public high schools, fainted away during a biology lesson and had to be taken from the room. Take this reserve and shield of virtue from our young boys and girls and what is left? Can parents have any more control over them? Or can our appeals to the Virgin Mother mean anything to them? What a conquest for these Russian fiends to

get their dirty hands on the souls of our little ones."

The present writer should like to say that he has studied in both Catholic and public schools. He took two courses in biology; one with the Christian Brothers, the other in a public school. Of both teachers he has a pleasant memory; and in neither case were "Christian" morals abused. On the contrary, the course in the public school was as conservative and "moral" as the other. A slightly better understanding of the Jewish moral code among Christians would obviate these stupid charges against Jewish teachers.

The subject of sex education may be open to discussion. But vituperation and hatred will not solve whatever problem of ethical outlook there may be in the argument. The editors of *The Tablet* are surely intelligent enough to realize this; and they are guilty of spreading anti-Semitic propaganda of the most sordid type in printing such scandalous letters. Such attacks upon the Jewish people are on the same level as Ritual Murder reports and the whole dastard brood of mendacious calumny; nor can the editors of *The Tablet* escape the moral responsibility of their anti-social work.

The Tablet apparently reserves an editorial right to distortion. When Archie Britt, a Jewish War Veteran, objected to Coughlin's threat of "Franco's Way," *The Tablet* stated: "Jewish War Vets' Leader Protests —Objects to Fr. Coughlin's Protest Against Communists."

When Magistrate Michael A. Ford, who is a Catholic, found a woman guilty of disorderly conduct for shouting anti-Semitic epithets while selling *Social Justice,* censuring her for her "narrow, bigoted, intolerant ideas . . ." *The Tablet* saw fit not to mention it, except for a comment in Scanlan's column, where the magistrate was derided for his "ignorance, bias and bad taste"—because of an inaccuracy as to the date of witch-burning!

Mervin K. Hart was given a by-line under which he assailed Manuel Chaves Nogales for a dispatch to the *Herald-Tribune,* in which Spain was said to be the vassal of the totalitarian powers. Nogales, a Catholic, was called "merely the mouthpiece of the International Reds." Perhaps one should not wonder at the assault, since Mr. Hart's New York State Economic Council sponsored the dinner for Martin Dies (December 24, 1938), at which Fritz Kuhn was an invited guest, along with James Snow and Allan Zoll.

When Bishop Sheil of Chicago addressed the radio audience, advocating repeal of the arms embargo, the "impartial and fair" policy of *The Tablet* did not permit mention of it. But when Archbishop Beckman wrote to Senator Borah demanding that the embargo be retained, the entire letter was published in the issue that should have carried also Bishop Sheil's speech. It appears that the "impartial and fair" policy was strongly in favor of the embargo. The fact that Bishop Sheil attacked Coughlin the same week was obviously of no importance either. But then *The Tablet* has long opposed Bishop Sheil and the late Cardinal Mundelein, whom it frequently criticized in no uncertain terms.

To gain the front page of *The Tablet* one must concern oneself with diatribes against Russia, La-Guardia and Kern, and hymns of praise to the blessed Coughlin whom Father Curran gratuitously canonized in an impious moment, referring to him as the modern St. John the Baptist. The majority of news stories are left to the whims and intellectual contortions of the Readers' Forum. "A Jewish looking gentleman" or "someone who definitely was not Aryan," eternally seems to be committing assault and battery on a Christian; or at least making very abusive remarks. Thus an "American Patriot," or a "Reader" is always assuming the role of reporter on ground where *The Tablet* would rather not tread officially. A "Reader" will report a Bund meeting at the Garden, an anti-Semitic meeting in the Bronx or Brooklyn—all highly colored examples of the journalist's art of falsification.

The Clerical Reservists of Christ the King, 11 Broadway, N. Y., a group of "prominent priests," addressed an open letter to Monsignor Ryan in which he was flayed for endorsing the "Stop Hitler" parade in New York. He was accused of associating himself with Rabbi Wise, Newbold Morris, Paul Kern, William Jay Schieffelin, Arthur Garfield Hays, Frederick March, Sylvia Sydney, Heywood Broun (a Catholic convert), and Gypsy Rose Lee (!). "It is bad enough to be associated with radicals, liberals and anti-Catholics, but it is too bad when you are associated with a strip-tease artist even in sponsoring a parade." He was accused of breaking the solidarity of the "clerical front" by having criticized Coughlin. In fact, he was condemned as being the only priest in the country who "stepped out of the solid ranks of reservists of Christ the King."

Monsignor Ryan replied that there was no such organization as the Clerical Reservists of Christ the King at 11 Broadway. *The Tablet* admitted that it was the address of the Committee for the Defense of American Constitutional Rights, a Coughlin "front" organization. By a strange coincidence it also published a letter in the same issue from the Committee: "The

Committee for the Defense of American Constitutional Rights is an organization composed of affiliated religious and political groups. The Clerical Reservists of Christ the King is a subcommittee of our organization," it read in part. The letter was signed by the Committee's secretary, Theresa Hanley, who believes that Roosevelt's ancestry was Jewish; she is quite good at tirades against the Jews.

When, in the spirit of benevolence, *The Tablet* infrequently publishes a letter from the other side of the fence, it takes revenge upon its charity. It will print a letter of criticism of either Coughlin or the paper. The following week a number of letters will appear censuring the criticism; but there is never a word of approval. The following is an instance of this: The Rev. Bertrand Weaver wrote, criticizing Coughlin's attacks on the Jews. Editorial comment was added; and four abusive letters answered him the following week. Weaver stated that he had received a number of favorable replies, assuming that *The Tablet* had also. But such did not appear in the paper.

The paper can lay claim to journalistic notoriety because of its Readers' Forum contributors. "Thoughtful Reader" occupies himself with ranting and raving about the Talmud. Letters come from the most distinguished Nazis and Fascists in America. Walter D. Ogden, head of a "Christian" Front division, had a letter published October 7. A letter also came from Fritz Kuhn, written in impeccable English, leading one to assume correctly that Mr. Kuhn has a ghost assisting him in his literary effusions. Even "Jews" write, pointing out how *wrong* the Jewish people are about Father Coughlin. They tell that all Jews aren't that way—only the atheistic ones. Why, on September 16, 1939, "Jacob Goldstein" even attacked *The Voice*. "Benjamin Cohen" also writes occasionally. The only other Jewish names popular in the verbal arsenal of anti-Semites are Levy and Finkelstein; but we are sure the creative geniuses on *The Tablet* will soon supply the unforgivable omission.

As to the identity of the Thoughtful Readers, Uncle Dudleys, Patriotic Americans, one can only guess. But it is reasonable to ask if it is merely a likeness in education and outlook that produces the similarity of sentence structure, references, humor, and the like, in letters that bear different signatures. One stops to ask if the editors are in any way responsible?

Closely associated with *The Tablet* group is a priest about whom it is said: "While there's a Coughlin in the West there's a Curran in the East." This is so true that he is spoken of as "Coughlin's Eastern representative." His own organization is the International Catholic Truth Society, before which the Bundist, Russell Dunn, spoke. A great many of Father Curran's associates are in the same class. Recently Father Curran became a weekly columnist for *Social Justice*. He spoke at the "Pro-Americanism" rally at the Hotel Commodore last October in such distinguished, "patriotic" company as Joseph Kamp, John J. O'Connor and Mrs. Dilling. (Mrs. Dilling will be remembered for her erudite contribution to contemporary stupidity, *The Red Network*, in which every one from the President down became a study in screaming crimson.) It was at this "American" rally that members of Curran's organization stood and applauded when Fritz Kuhn, in Nazi Storm Troop uniform and followed by six aides, walked to his box.

Father Curran is also a member of the (take a deep breath before you pronounce it) Anti-Communist Anti-Nazi Anti-Fascist League, 130 Flatbush Avenue, Brooklyn. Its organizational magazine, of which he is an editor, is unique in that its articles are done in striking fashion. . . . To write on labor, one must be anti-CIO; an article on relief or politics necessitates an anti-New Deal author. Hitler and Nazism require an anti-boycott writer, for Father Curran tells us that the boycott is the work of Communists and Jews to crush the only force that can wipe out Communism. So it seems that in spite of its grandiloquent name, the League acts very coyly on the subject of Nazis and Fascists.

Father Curran is a man of great energy and industry. He also helps in writing and circulating *The Patriot Digest*, a magazine edited by his and Scanlan's friend, Robert Caldwell Patton. The latter is an associate of such apostles of "brotherly love" as the recently indicted blackmailer Allan Zoll, Bronson Trevor, Ralph Easley, Eugene Delafield and Edward Spafford. The last mentioned is a member of the International Catholic Truth Society, and the Anti-Communist Party, both organizations being brain-children of the perpetually resourceful Father Curran.

Father Curran is a man with a fine Christian heart. He frequently befriended the patriot, Allan Zoll, a "patriot" on whom the police found marked blackmail money. He is often a speaker at Zoll's organization, the American Patriots. These meetings are held at the Iroquois Hotel whose owner Miss Fritz, is a member of the American Patriots and the German-American Bund. Hence, perhaps, the attendance of Fritz Kuhn and his followers at rallies and luncheons of the Patriots and groups of the same ilk.

It is only by chance—*maybe*—that members of the "Christian" Front Society in Brooklyn are largely

members of Father Curran's International Truth Society. Many of the anti-Jewish stickers are circulated by these gentlemen. Then, too, Justice Herbert A. O'Brien is of considerable help to him. His Honor once wrote articles for the *Highland Post,* published by James True and Robert Edmondson. (Among Edmondson's publications are: "Damning Parallel of Protocol 'Forgeries' "; "Roosevelt Buys Lehman Support in Blood"; and "Jersey Goes Jewish.")

Father Curran has noticeable dislikes in people. The "Chinks" are either Soviet dupes or Reds. So he hopes that Japan will give them short shrift. The Czechs, Albanians and Ethiopians in their hour of trouble had the same tender regard from him. But he particularly harbors a special aversion for the "Jew" *Workers Alliance.* To combat this organization, Michael Gumm, under his tutelage, has set up the *American Construction Workers* at 541 Leonard Street, Brooklyn, or, what will serve as well, at the offices of Father Curran or of *The Tablet.* It includes unemployed workers and WPA employees—but *Gentiles only,* Father Curran rules. Father Curran has also helped organize the *American Radio Audience,* of 11 W. 42nd Street, New York, to combat the "Jew-Controlled" radio.

As a publication that has assisted in dividing the members of the Catholic Church, *The Tablet,* nevertheless, enjoys a tremendous circulation for a paper of its kind. It is announced from the pulpits of the churches of the Brooklyn diocese each Sunday by priests who speak of it as a Catholic newspaper. It bears the seal of approval from Bishop Molloy; and thus believing itself duly protected by the authority of the Church, it proceeds to seek for itself a new low in degraded journalism.

Why—the country has the right to ask—should *The Tablet* have been praised by Mr. Thomas of the Dies Committee? Why—the tax-payers, Catholic, Jewish and Protestant, have the right to ask—should it be freely circulated in the Kings County Hospital with the obvious approval of the authorities?

All decent Christians, Catholic and Protestant alike, are agreed: that to be anti-Semitic is to be anti-Christian. Let us not withhold our indignation from those men who have given support to Nazi doctrine, who have set themselves up against the Catholic Church—against all religion. It is not sufficient merely to say that one is opposed to an evil. Such opposition to be genuine, must be concrete. It is a sin of hypocrisy to take advantage of uninformed people by saying one is anti-Nazi or anti-Communist and then proceed to infest the atmosphere with mendacity and slander under the guise of patriotism and Christianity. It is a simple matter of history, logic and common sense that the wrath of the anti-Semite is soon turned against other defenseless minorities, *including the Catholic.* And if the support of anti-Semitism by a Catholic newspaper is not the product of positive anti-Catholic sentiment, then it is an indication of a stupidity that exceeds comprehension.

The Tablet is anti-Semitic. There can be no other explanation for its behavior. It has given the approval of silence to a vile and malignant injustice. What *The Tablet* is so wont to neglect in its pages is the fact that the founder of Christianity was a Jew; that His Mother and foster father, His apostles and disciples, and the mass of His early followers were Jewish; that in fact, the whole system of Christian morality is predicated upon the Jewish moral code. There is no want of Catholic scholars whom *The Tablet* might use to establish these facts for its readers; but it is apparent that it prefers to leave its pages open to buffoons, rascals and ignoramuses, sinning through the sin of omission against a truth whose simplicity and justice cry out against the infamy. He who denies and destroys Judaism, denies and destroys Christianity, for the one is parent of the other. One wonders by what religious code *The Tablet* directs itself.

If men are to know the benefits of civilization, it is to that end that they must bend their every effort. There must be a re-birth of Christianity within man's mind; a Christianity that will be actively Christian toward all men, including those of other religious beliefs. Within anti-Semitism are the seeds of social and moral decay, the undermining of democratic government, the denial of all that Christ and His followers stood for, and the ultimate degradation of the human race. If there is a devil stalking the world today, it is not to be found in the guise of the Jews. Rather is it to be found in pogroms instigated by predatory parties and governments; in the reawakened apparition of mediaeval lies and hatreds; in all the host of ignominious persecutions that from time out of mind have destroyed the spirit of the Christianity they claimed to protect. There has been set in motion, in these dark days, a diabolical machine of hatred, malice, calumny, trickery and murder, whose end cannot be seen yet.

All decent, loyal Catholics deeply resent the fact that *The Tablet* has lent its voice and prestige to disseminating un-Christian lies and hatred. It, as well as its mentor, Father Curran, shall be held responsible to the Church they are dishonoring and to God, Whom, by their works, they are repudiating.

REPRESENTATIVE JACOB THORKELSON

. . . He smears the living and he smears the dead . . .

WE CONDEMN

REPRESENTATIVE JACOB THORKELSON of Montana, known to his colleagues as "the swastika standard-bearer" in Congress, has again "pulled a fast one" at the expense of the long-suffering American taxpayer. It is his habit to make leathery-lunged speeches on the floor of the House slandering Jews and organized labor with characteristic Nazi coarseness. Then, taking advantage of the franking privilege for Congressmen, he has his effusions reprinted by the U. S. Government Press *without charge* and mailed *post free* to many thousands of Nazis and their sympathizers in every state of the Union.

One of his most brazen pieces of propagandistic hokum he has ever tried to foist in the interests of Hitler was his insertion in the Congressional Record of October 13 of a letter purported to have been written by the late Colonel E. M. House to Lloyd George. In this communication the close friend and advisor of our last World War President is made to request from the then British Prime Minister a bribe of $100,000,000 for Woodrow Wilson *to return the United States to the crown of England!*

The publication of this letter had sensational consequences. For three days the House was virtually in an uproar as the matter was debated up and down the aisles. The vast majority of Congressmen were incensed. The letter was exposed as a forgery. But Representative Martin had more to say on this matter:

"Withdrawing such a defamatory and injurious document from the permanent *Record* does not suffice. . . . It has been scattered to the ends of the earth in the daily *Record*. Its sponsor should be dealt with in such a manner as to visit the official condemnation of the House of Representatives against him."

WE APPLAUD

CONGRESSMAN JOHN M. COFFEE

. . . devotion to the American Constitution and the Bill of Rights. . . .

FEW people can resist the easy temptation of jumping on the current bandwagon and becoming "one of the boys." When the Dies Committee through its "rather sordid procedure" made labor and red-baiting fashionable as a mark of patriotism, it took courage to stand up against the artificially manufactured hysteria and refuse to be stampeded into an un-American assault upon civil liberties.

Said Congressman Coffee on the floor of the House:

"No imputation has been made before the Dies Committee or before any other public body charging a single individual member of the American League for Peace and Democracy with an illegal act. If such a charge had been made, the machinery for prosecution and trial under the laws of the land exists and would be invoked against the individual so accused. Persecution of whole groups of people, based solely upon disapproval of the beliefs they hold and express, is wholly un-American and can only be destructive of the very foundations of democracy.

"If the aim of the Dies Committee is to preserve this nation from the curse of dictatorship, that aim cannot be achieved by introducing the methods and standards of dictators here. . . .

"The Committee then, it would seem, is guilty of engaging in un-American activities, the very thing they were designed to expose and stamp out. . . .

"I call upon the American people themselves to reaffirm their devotion to the American Constitution and the Bill of Rights and to demand of their Representatives that the fundamental principles of American democracy be respected and upheld."

The Time to Act

BY SECRETARY OF AGRICULTURE HENRY A. WALLACE*

I WISH to deal especially with the subject of "racism"—that is, the attempts of individuals in certain groups to dominate others through the building up of false racial theories in support of their claims. I will also treat of the role that scientists can play in combatting such false theories and preventing the use of these theories for the destruction of human liberty.

Some of the propaganda about superior racial stocks is pure nonsense and has no basis in scientific fact.

It may be worth while here today to review briefly the old question of heredity and environment and see what is the consensus of present scientific judgment.

Marvelous progress has been made in the field of genetics in the thirty-nine years since Mendel's law began to be put to work by myriads of scientists unraveling problems of heredity. Our knowledge of chromosomes and genes and the way they affect the development of animals and particularly plants has been helpful in increasing the efficiency of agricultural production. Much that has been done, not only in the development of strains of livestock for the farm, but in the breeding of race horses, dogs, and other animals, is due to the concentration of desirable genes through selective breeding.

People naturally have said, "If such wonderful results can be attained with plants and animals, why not breed up a superior race of humans?"

Efforts in this direction may some day be worth while, but we should recognize today the meagerness of our knowledge and the impossibility at present, so far as human heredity is concerned, of translating even that meager knowledge into practice.

We know that human heredity is transmitted through the forty-eight chromosomes with which each baby starts its life. On these chromosomes, which are found in every cell of the body, are the bead-like structures called genes which in some fashion determine the various characteristics of the individual. From our genetic studies we know that in humans there are perhaps 10,000 of these genes—governing not only physical characteristics such as color of eyes and skin, but also mental and emotional attributes. Obviously, in view of the life span of human beings and the number of genes with which we must deal, it is absurd from a scientific, to say nothing of a sociological, point of view to expect to be able to breed up a new race which is superior in mental and moral as well as physical qualities, even if we had many hundreds of years in which to work.

It might be possible to concentrate on some one characteristic, such as tallness, and produce striking results in a few generations, in the way that live-stock breeders have done through selective breeding with colors of coat and other physical characteristics that mark the breeds. Or we might be able to do spectacular things in the way of musical ability, which we know definitely is transmitted as a hereditary trait.

Heredity is a fact, and we cannot escape its effects. But I think any geneticist worthy of the name would agree that environment is also a fact, and that we can not truly evaluate the place of heredity unless we provide a favorable environment for the chromosomes and genes to do their work. The inherited character is the end result of the interaction of specific genetic factors, or genes, under the conditions of the environment. Years ago, when I was in college, the boys used to ask the animal husbandry professor what cross produces the best meat animal. He usually answered, "The corn-crib cross"—in other words, plenty of food. That applies not only to meat animals, but also to children, and explains why good diet is so important in children's growth and development. It also explains the efforts of the Department of Agriculture to improve the diet of our underprivileged children through the Food Stamp Plan and other measures which are making the surpluses of the farms available

* This article comprises substantially the major portion of the address delivered by Secretary Wallace before the American Committee for Democracy and Intellectual Freedom at the Hall of Science and Education, New York World's Fair, on October 14, 1939.

to consumers who need them most. We feel that good feeding is more important than racial selection in improving our national stock.

Numerous experiments have been carried on by geneticists and psychologists to determine, if possible, the relative importance of environment and heredity, of nurture and nature. In these experiments, various tests, including that known as the IQ test, have been applied. One experiment, carried on in Iowa, measured the IQ of children born of moronic mothers so as to determine whether their IQ had been raised after being placed in a favorable environment. Other studies have been made with identical and fraternal twins, some pairs having been reared together and others apart.

Walter S. Neff, of the College of the City of New York, in his study of "Socio-economic Status and Intelligence" points out that nearly all the differences in intelligence between groups of children of the highest and lowest status is due to environment. This is his conclusion after a critical survey of the comparatively large amount of work done by various scientists. He says that "it has definitely *not* been proved that social status of the parent has anything to do with native endowment of the infant. That a positive relationship later in the life of the individual may develop is hardly denied. But all the summarized studies tend to show that low cultural environment tends to *depress* IQ approximately to the degree agreed to as characteristic of laborers' children, and that a high environment raises IQ correspondingly. All, then, of the twenty-point mean difference in IQ found to exist between children of the lowest and highest status may be accounted for entirely in environmental terms."

The truth is that, from a practical standpoint, we can do very little to improve the heredity of human beings. Most of the differences which are attributed to race are really due to social or economic background, and we know positively that social and economic background in the vast majority of cases has nothing whatever to do with heredity. In other words, there is no reason to believe that a thousand children from wealthy homes on Park Avenue in New York City will on the average have any more intelligence than a thousand children from poverty-stricken share-cropper families from the South if both are given the same food, care and educational opportunity. There are some environments in the United States which I suspect might in certain cases cause a child 16 years old to have an IQ of 60 and other environments which might cause the same child at the age of 16 to have an IQ of 120. That would be an extreme example, of course, but it illustrates my point, which is that although we can do very little to improve the heredity of human beings, we can do a great deal to improve their environment.

The effect of environment on body size was brought out by studies completed recently by the Bureau of

Home Economics in cooperation with the W. P. A. Measurements were obtained on 147,000 boys and girls distributed in fifteen states and the District of Columbia. Thirty-six body measurements including weight were taken on every child.

It was found that these children differed in body structure from state to state. The children measured on the West Coast, for instance, are on an average larger than the children measured in any other section of the country. Children of different social and economic groups were compared and the results showed that children of a higher income level were on the average larger with respect to most measurements than children of the lower economic level. In some instances, the social and economic comparisons were made between and within regions. The results were quite illuminating. Children of the higher economic level measured on the West Coast were found to be larger than the children of the lower economic level of that region. One might jump to the conclusion that the children in the wealthier families had a better heredity. But the children of the lower economic level measured on the West Coast were larger than the children of the higher economic level measured in the other region to which I refer. Unless we are ready to concede that there are distinct hereditary differences between the people of our several states, or that the differences can be accounted for by selective migration, we must assume that the variations in size are due to variations in environment.

Further evidence of the effect of environment is found in observations of the Farm Security Administration concerning under-privileged farm families. Economic handicaps resulting from the tilling of submarginal land or too small acreage, from one-crop farming, and from insecurity of tenure go along with lack of education and poor health. Doubtless in some cases there are also hereditary weaknesses, but we have reason to believe that deficiencies due to remediable environmental drawbacks are far more frequent than those due to hereditary tendencies.

I have discussed the question of environment in relation to heredity at some length because it has a direct bearing on the claims concerning superior racial stock—claims that have to do not only with definite physical characteristics but also with the less tangible mental and spiritual traits.

Such claims have been put forth in Europe within the last few years as a justification for conquest and the suppression of human liberty.

The fallacies of such claims as they pertain to any one group of Europeans are readily apparent from a study of the purity of European nationalities and stocks. To show just how far from pure these stocks actually are would require a comprehensive analysis of the entire history of Europe. But even in the absence of such a detailed study, their mixed or heterozygous nature is apparent from the historical fact that conquering tribes of Huns, Turks, Mongols, and other peoples moved across the face of Europe and blended with such diverse groups as the Armenians, Finns, Slavs, Greeks and Germans. The introduction of the African Negro slaves and the intermingling of the various local peoples of Europe also contributed to the mixture. All of this intermingling brought about not only a diversity of common physical characteristics but also the more important psychological ones. Europe has been a vast "melting pot" for the same peoples for the past 200 years.

The racial situation in Europe is so confused that even the Nazi theorists have been appalled and have found it necessary to retreat from the concept of a Nordic body to a Nordic soul. Apparently it is necessary to infer that among the leaders of the Nazis there are some typical Nordic souls animating some exceedingly non-Nordic bodies.

I do not wish to give the impression that the mixing, or blending, of European stocks was undesirable. I do wish to emphasize the historical fact that it occurred, and in the light of this fact, to point out that it is sheer nonsense for anyone to talk about the purity of any European stocks. Europe gives us one of the best examples that we could have of a heterozygous population. In its population are gathered together most of the human genes of the world—genes that determine size; color of skin, hair and eyes; intelligence, craftiness, feeble-mindedness, and thousands of other characteristics.

Judging by our corn studies, which involve the actual creation of pure strains, as the Nazis apparently would like to do with human beings, it would require at least seventeen generations, or 500 years, of the closest possible kind of breeding to get out of this conglomerate population anything approaching purity. Corn breeding work has taught us that pure lines derived in this way are usually weak and require crossing in order to attain vigor. The vigor of the human race has continuously been sustained by crossings of diverse types.

It is, of course, undeniable that the idea of a racially pure stock has great emotional appeal, and that for economic and political purposes only it has been used very effectively to fool many people. But scientists should be the last to be deceived by false

racial thories based on emotional appeal and fostered for political purposes.

There is really no such thing as a pure race, in the sense in which the term is commonly used by fanatics. I like the statement contained in a resolution unanimously passed by the American Anthropological Association in December, 1938, which said: "Race involves the inheritance of similar physical variations by large groups of mankind, but its psychological and cultural connotations, if they exist, have not been ascertained by science."

It is not only in Europe that fallacious claims concerning mentally superior racial stocks are made. In this country, much of our thinking is based on assumptions that certain races or racial strains are mentally superior or inferior. These assumptions crop out in discussions of voting rights, of immigration policies, and of the sterilization of supposedly "inadequate" members of society. As I said a moment ago, heredity plays its part in human affairs. There are great differences between the heredity of different individuals, but as in the case of breeds of livestock developed for the same purpose, the differences between the individuals within a given nationality or group are much greater than the differences between the nationalities or groups. Most of the assumptions commonly held about superior or inferior human stock are not in accord with the findings of science.

It is encouraging therefore to discover the balanced scientific view of this question so well stated by a group of leading thinkers in the "Geneticists Manifesto" made public at Edinburgh at the time of the Genetics Congress held there last August. This manifesto, accepting the existence of hereditary differences between human beings as a basic premise, declares that "The effective genetic improvement of mankind is dependent upon major changes in social conditions, and correlative changes in human attitudes," and that "there can be no valid basis for estimating and comparing the intrinsic worth of different individuals without economic and social conditions which provide approximately equal opportunities for all members of society instead of stratifying them from birth into classes with widely different privileges." The manifesto calls for the "removal of race prejudices and the unscientific doctrine that good or bad genes are the monopoly of particular peoples or of persons with features of a given kind." It declares that genetic improvement of the race cannot be achieved "unless there is an organization of production primarily for the benefit of consumer and worker, unless the conditions of employment are adapted to the needs of parents and especially of mothers, and unless dwellings, towns and community services generally are reshaped with the good of children as one of their main objectives." And the manifesto concludes: "The day when economic reconstruction will reach the stage where such human forces will be released is not yet, but it is the task of this generation to prepare for it, and all steps along the way will represent a gain, not only for the possibilities of the ultimate genetic improvement of man, to a degree seldom dreamed of hitherto, but at the same time, more directly, for human mastery over those more immediate evils which are so threatening our modern civilization."

Those "immediate evils" of which the manifesto speaks are all too terrifyingly real to be ignored. All of us have seen how the fallacious doctrines of racial superiority have been translated into attempts to perpetuate or seize political and economic advantage. In some countries of Europe, these attempts have been completely successful, and personal freedom—including freedom of the scientists to follow his calling unhampered—is gone. In the United States also, "racism" has reared its ugly head.

For the combating of "racism" before it sinks its poison fangs deep in our body politic, the scientist has both a special motive and a special responsibility. His motive comes from the fact that when personal liberty disappears scientific liberty also disappears. His responsibility comes from the fact that only he can give the people the truth. Only he can clean out the falsities which have been masquerading under the name of science in our colleges, our high schools and our public prints. Only he can show how groundless are the claims that one race, one nation, or one class has any God-given right to rule.

To disseminate the truth about this all-important question is the first duty of the scientist. But his responsibility goes further. He should without ceasing to be a scientist do his best to bring better social and economic arrangements. He should throw his weight definitely on the side of making our democracy a true democracy, so that every child and every adult may have an equal opportunity to earn and enjoy the good things of life. In doing this he will truly serve science, and he will truly serve humanity.

In this hour of worldwide crisis, it is time for the men of science to act. It is time for them to band together to spread far and wide the truth about the genetic basis of democracy, and to work together for a better environment so that our political democracy and scientific freedom may survive.

CHRISTMAS MESSAGES

NOW the world has suddenly been plunged into an ordeal of suffering of the first magnitude. The very vastness of the situation has seemed to me already to have had one salutary effect. In the face of the gigantic mountains of the world's load of grief, we are suddenly less ready to pass moral judgments. We are awed into a modicum of humility. We suddenly find ourselves a bit shy about expressing an unqualified condemnation of any group or nation.

It would indicate that in the culmination of the drama of the agony of suffering caused by human sin we were each reminded of the measure of our own complicity in adding to the world's pain through the selfishness and carelessness of our own sin. And this leaves us subdued and thoughtful. For the moment we are nearer the level of the Eternal compassion which God, the sin-bearer, holds toward the world. We are clearer in the spirit of Him who said: "Let him who is without sin among you first cast the stone at this sinner."

It occurs to many perhaps for the first time to wonder whether America has the right to enter into judgment, whether it is not a bit presumptuous to assume that we are God's policemen. We remember Jesus one day when there was a wrangle between two men and one of them came to Him and asked Him to give judgment against the other. The Master surprised him by making the reply: "Man, who made me a judge over you?" In other words, Jesus reminded him of that which was ever in His own mind, that God alone has the prerogative of judgment.

The first thing that we can do is to try in all our thinking to approach these questions in the Christian spirit. Therefore when we read in the press of the unfolding of this situation, let us avoid the attitude which says: I thank God that I am not as other men are, militarists, aggressors, blind blunderers, cruel persecutors, selfish and self-willed men. But if we have souls at this hour, let them be so pervious to the pitifulness of this tragic situation which man in the long last has brought upon himself on this planet, so sensible of our own blindness toward it as it was shaping up and our nation's unwillingness to take the lead in using its strength to steer mankind out of the valley of destruction, that we first approach it in the spirit of that poor publican who would not lift up so much as his eyes and standing afar off with his head bowed in deep contrition prayed with earnestness in his plea, "Lord, be merciful unto me, a sinner."

ARTHUR LEE KINSOLVING,
Rector, Trinity Church, Boston, Mass.

THE fact that throughout Europe and America and to a considerable extent in the rest of the world as well, the era in which we live is dated from the birth of Christ gives the Christmas season a significance which extends far beyond the boundaries of any church. It means that western civilization acknowledges its debt to the Christian tradition, and finds this debt so great that it measures time thereby. And whether or not they profess the Christian religion, liberally educated men and women recognize that this tradition is so essential to modern civilization that the latter could not survive its loss.

What religious belief lies back of it? In its simplest terms it is this, that God acts in history, and that He acted in some signally important and history-making way in the nativity of Christ and the life which at that time was given to the world.

That is the viewpoint of the civilization which has aptly been termed "the synthesis of three things: the Christian ethic; the scientific spirit; and the rule of law." Today it is being as fiercely challenged as it was in the days of the Mohammedan invasion. It is being challenged by the cruel and barbarous ideologies of totalitarian states. These ideologies are all based upon myths, such as the personification of the state; upon unrealities, such as that of the superiority of the Nordic race; upon superstitions, such as the peculiar sanctity to be attached to Teutonic "Blut und Boden." The essence of madness is in them, and they are impelling their adherents to anti-social conduct as mad as it is cruel. The return of western civilization to the faith which made it possible is the only conclusive answer to these anarchic and nihilistic forces. It is the only power sufficiently creative and constructive to meet and overcome them, and eventually to establish human unity upon the basis of common belief in the fatherly God to whom Jesus witnessed. That is why in 1939 the Christmas season comes with a challenge and a promise greater than it has brought in many hundreds of years.

HOWARD CHANDLER ROBBINS,
General Theological Seminary.

THROUGH the centuries the people have dreamed of a Golden Age and longed for its return, unconscious that they dreamed of a day that had never been. Victims of the greed of nations, their recurring periods of peace have been broken by the march of armies; their moments of victory have been followed by the disillusionments of war, with gulfs widening between the rich and the poor. Little wonder that their prophets have told them of one who would sometime rule with equity, who would lift life once more to the level of that Golden Age long past.

At Christmas time the inner secret of goodwill seems to stand revealed. Christmas, like love, laughs at bolts and bars. No matter how multitudinous are the barriers of hatred and hardship mankind erects against its merry spirit, it smilingly demands and gains admittance to the world's heart each passing year. No matter what chaos of misunderstanding, what complications in economics and politics, what impending threats to the foundations of civilization, there comes each year the quiet persistence of the Christmas spirit, noiselessly pushing back doors of solemn assembly and of perplexed hearts, letting in the forgotten songs of angels from Judean hills, swiftly transforming faces marked by hardship or perplexity into mirthful smiles. An interlude, one must admit with regret, in the hard business of living in a maladjusted world. But an interlude, during which the fleeting Spirit of Christmas imprints on millions of hearts, like the flashing shutter of a camera, an image of the beauty of fellowship.

GUY EMERY SHIPLER,
Editor, The Churchman.

The Ch

IS THE Christian church "becoming Christian" on the issue of anti-Semitism? Have we here and now a new situation in which the great majorities among the religious groups are shedding their indifferences and becoming very active in promoting fair and just dealing for the Jewish minority?

Recently Dr. John Haynes Holmes of the Community Church in New York, one of the most prophetic ministers of religion in the United States, declared in a public address that the forces of the Christian church were now really on the side of the Jews. He said that the anti-Semitism of Nazi Germany was being opposed by Christians generally, and that it had also revealed to all those with a sense of justice the unreasonable hatred involved in the persecution of Jews anywhere in the world.

This writer does not quite share the faith of Dr. Holmes. Nevertheless, he is able to state his firm conviction that the majority of the responsible leaders of Christendom are showing an awareness in regard to anti-Semitism to a degree probably never before displayed by the Christian church. We have at least a happy contrast to those unfortunate days when the cross of Christ was so prostituted in some parts of the world that it was actually a symbol of persecution.

In addition, it may safely be stated that the declarations on anti-Semitism made within the last few years by responsible Christian individuals and organizations in the United States and elsewhere are without parallel in the history of the Christian church. Further, it may be pointed out that the Christian churches are not confining themselves to declarations but are actually in many instances seriously studying Christian-Jewish relations and are in many communities carrying on very significant activities.

Any careful reader of the religious press, Catholic and Protestant, will note that the pages of these journals usually reveal good will and a wish for understanding. A few glaring instances might be cited but they would be exceptions that prove the rule.

"Spiritually we are all Semites," declared Pius XI, the late Pope, in a public statement which emphasized

ch Against Anti-Semitism

BY BENSON Y. LANDIS

the strong ties which bind Judaism and Catholicism together. In the current *Christendom,* Mr. George N. Shuster, acting president of Hunter College, a well-known Catholic layman, states that the pontificate of Pius XI was marked by numerous encyclicals and allocutions in which there appeared a warm note of deep reverence for all who hold the name of God in awe.

The American community is unique in the world at the present time. There is nothing like it to be found anywhere else in any other nation. Here the channels of communication are still mainly open, in spite of lapses and sins in some localities and among some misguided groups of people. Sometimes it seems that we are talking everything over at the same time. This ferment of public discussion not only undergirds democracy, but contributes to interfaith understanding.

During the last 15 or 20 years numerous interfaith organizations have appeared on the American scene. Most of these are unofficial, with individuals as members. In the United States we have been noted for the vitality of voluntary enterprise. For example, the Religious Education Association has long included in its membership Catholics, Protestants and Jews who come together year by year and in the presence of all deliberate upon the important issues and problems in which they are interested.

The Williamstown Institute of Human Relations, organized by the National Conference of Christians and Jews, which has met three times bi-annually since 1935, has demonstrated that large numbers of responsible leaders of the three faiths could engage in public discussion. This Institute has been called "An American Adventure." In 1935 the program dealt broadly with problems of human relations here and abroad; in 1937 the topic was "Public Opinion in a Democracy"; in 1939 interest centered on "Citizenship and Religion: A Consideration of the Relations of Church and State." The formation of the committee of Catholics for Human Rights which publishes *The Voice* is another example of the true Christian spirit in action.

The simple fact seems to be that the events in Europe during the last six years have had the effect in the United States of bringing the religions more closely together. Some of us once thought that the church-state issue in the United States had been settled forever. There was one realm for the state and another for the church. Everything was lovely. Then came the rise of the totalitarian states in Europe with their conception of government unlimited, with their idea that the state had the right to all the loyalities of man and could do with the individual as it pleased. Not by accident did Catholics, Protestants and Jews in the United States begin to re-examine the relations of the church to the state. Religious leaders want no repetition here of the fate that befell religious institutions in the totalitarian countries. While no fear is being expressed about the current governmental situation in the United States, nevertheless religious leaders wish it understood that they are mightily concerned about the preservation of religious liberty. They believe that the maintenance of religious liberty is vital for the preservation of the freedom of speech, of the press, of assembly.

The writer has had unusual opportunities to observe trends in organized religion in the United States during the past 20 years. Certainly there is no evidence that the Hitler movement, with its diabolical persecution of Jews, pacifists, socialists, liberals and even conservative Lutheran ministers, has had any noteworthy support from responsible Catholic or Protestant officials in the United States. In fact the news from Europe has had the effect of setting religious leaders against that kind of thing everywhere.

Among the important developments of the non-Roman Christian world during the past few years has been the holding of several great ecumenical councils. At the very time when the Christian world has been shocked by the events in Germany, the Christian churches have dared to assert their faith that even in this time of international chaos worldwide bonds can be created. At the very time when international goodwill among governments seems to be at the lowest point for many years, the churches have at least dared to say that the time has come to create world councils of churches and to promote collaboration on an international scale.

A HUGE public demonstration against the un-American activities of Father Coughlin took place some time ago practically at his own doorstep. Six thousand persons jammed the Naval Armory auditorium in Detroit to hear the Rev. Walton E. Cole, minister of the First Unitarian Church of Toledo, Ohio, speak on the subject, "Hitler Over America," at a meeting sponsored by the Unitarian Fellowship for Social Justice and presided over by the national president of that organization. About five thousand persons had to be turned away from the overcrowded hall. A part of these heard the address through amplifiers. Many thousands of radio listeners heard the proceedings over a network which included station WJR of Detroit, which presents Father Coughlin's addresses regularly at a fat weekly fee garnered from the Coughlinite coffers.

In a forceful speech Mr. Cole, who is now engaged in a series of radio addresses over mid-West stations, gave a convincing factual analysis of the anti-Semitic and Nazi-inspired propaganda of Father Coughlin. He exposed the low, vulgar, technique of name-calling which the radio priest frequently uses and quoted numerous examples of the depths to which the priest had stooped. Instance after instance was cited where carelessness and disregard of truth distortion and inaccurate use of source material were evident. Dealing with the priest's anti-Semitic campaign, Mr. Cole stated: "Father Coughlin employs the most subtle trick in the propagandist's bag where, after making emotional appeals to prejudice, he adroitly unsays what he has already said. Thus after an anti-Jewish utterance, he will say in effect: 'Ladies and gentlemen of America, I am no anti-Semite. Did I not appeal to the good Jew?' His anti-Jewish thrusts have their unfortunate effect, notwithstanding his attempt at verbal back-tracking."

Quoting the biblical passage, "By their fruits shall ye know them," Mr. Cole piled up impressive evidence of the extent to which anti-Semitism had been actively fostered by Father Coughlin's radio addresses and his weekly paper.

Is Father Coughlin organizing a secret spy system in this country? Such a possibility was brought out in narration by Mr. Cole of an incident some weeks before, as plans for broadcasting were developing. On a Friday evening about nine-thirty, he had talked with this writer in New York over long-distance telephone and discussed sponsorship of the Unitarian Fellowship for Social Justice for his broadcasts. As a result of this conversation, telegrams were sent to ten executive committee members of the Fellowship. At nine o'clock the next morning a telephone call was received by the writer from a woman purporting to be a Unitarian. She gave a very plausible story and inquired about a broadcast which she said someone had told her was scheduled. At about eleven o'clock, a visitor to the writer's office inquired about the Unitarian Fellowship and asked for literature. That evening, the writer received a telegram identical with one received

GENUINE

by Mr. Cole on Sunday morning. It read, "In possession of DeWitt, Davidow, and Cole correspondence and plan of Unitarian Fellowship for national anti-Coughlin Broadcast you as speaker advise don't proceed. Signed Friends of Social Justice, 11 Broadway."

There was no such correspondence as that mentioned and no announcement of any broadcast had been made. In the issue of *Social Justice* Magazine a week later, an article appeared giving erroneous statements on a number of matters and villifying one of the founders of the Unitarian Fellowship, Dr. John Haynes Holmes. The nature of the material in the article made it clear that its source lay in the telephone call and visit made to the Unitarian office. Just how could the inquirers learn of a projected broadcast which had been mentioned only in a ten o'clock long distance call and ten night letters in time to begin investigating at nine o'clock the next morning? Is there a "Christian" Front spy system operating far more extensively than the American people know? And does this spy system stem right into *Social Justice* Magazine of which Father Coughlin is editorial counselor? These are the questions that arise out of

the incident which Rev. Walton E. Cole narrated.

The evident reluctance of the management of Station WJR to broadcast Mr. Cole's Detroit speech—one of three contracted for—their request to have the manuscript on hand a week in advance (so it might have ample time to reach the eyes of Father Coughlin?), and their desire to eliminate mention of the incident reported above—these factors impressed those who were dealing with the station management.

The Toledo Committee which has been contracting for Mr. Cole's radio addresses tried to arrange four more addresses on Station WJR at a later date. After extended discussion, the first of the addresses was finally approved by the station's legal council and a contract sent for signature. When this was returned, the Committee was notified that the address could not be given because the material was not acceptable. A question again arises, namely, How free is Station WJR from dominance by the radio priest? Possibly this may be answered at a later date.

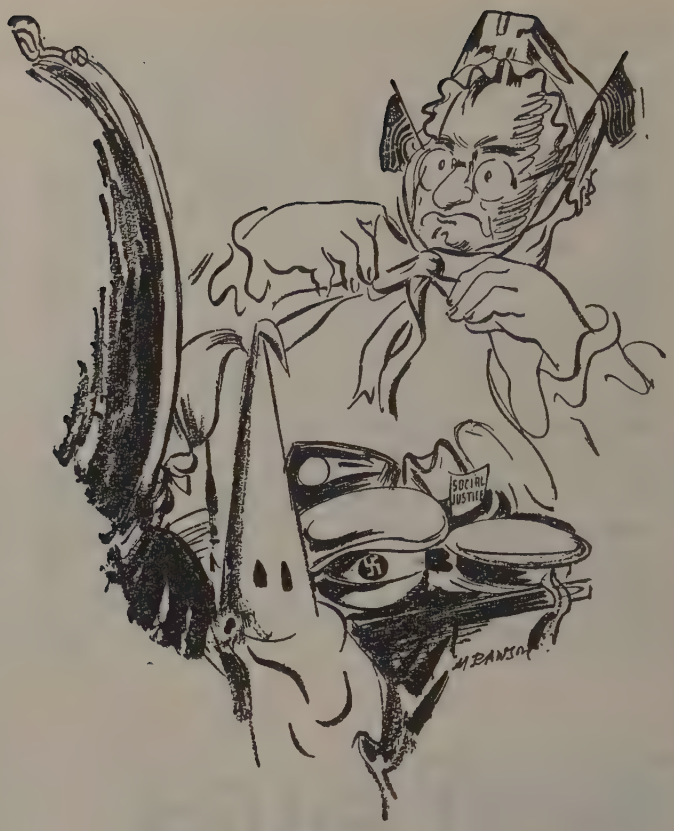
Mr. Cole's efforts under the auspices of the Unitarian Fellowship for Social Justice are part of a FOR DEMOCRACY program which the Fellowship is undertaking during the current year. Through this program representatives of the organization, ministers and religious leaders are endeavoring to combat anti-Semitic, Nazi-inspired, un-American activities throughout the country. Radio addresses, public meetings, and publications are being arranged by the Fellowship in localities where the need seems greatest and local committees are undertaking programs in various communities. Some of Mr. Cole's addresses are published for free distribution and sermons by Unitarian ministers dealing with these problems are being distributed.

The term "social justice" has been dangerously distorted by Father Coughlin. What possible social justice can there be in the ideas of division, hatred, racial strife, bigotry and sympathy for totalitarian systems where freedom is lost and economic oppression rife? Social justice has no meaning apart from tolerance, racial friendliness, brotherhood, freedom and peace under democracy. The Unitarian Fellowship for Social Justice has tried to give true meaning to the term. Over thirty years ago a small band of Unitarian ministers instituted this movement of social fellowship. The first president was John Haynes Holmes of New York City. At the first public meetting, the breadth and friendliness of its viewpoint were evident, speakers being drawn from outside the group. Its members have from that day to this served diligently, quietly but effectively in all democratic causes. The organization grows out of a great tradition of socially minded religionists. Among its Unitarian forbears are Theodore Parker, "Yankee Crusader," lover of justice and preacher of social righteousness; Horace Mann, who gave America the first statute for religious freedom; Dorothea Dix, whose great sympathy made her a leader in the fight for better prisons, poorhouses and asylums; Susan B. Anthony and Lucy Stone, whose contribution to women's rights was notable; Thomas Mott Osborne, pioneer in humane prison administration. The list of those whose Unitarian faith has found social expression is long. It includes besides those mentioned, Ralph Waldo Emerson, William Ellery Channing, James Russell Lowell, Samuel G. Howe, Henry W. Bellows and Elizabeth Peabody. The tradition of these great humanitarian souls is in the meaning of social justice for which the Unitarian Fellowship stands and works today—the true meaning, faithful to democracy—in contradistinction to the evil and distorted meaning given the term by the present day Fascist "Christian Front" leaders.

Social Justice

BY DALE DE WITT

President Unitarian Fellowship for Social Justice



THE FLAG-WAVING BUND

Granny Kuhn's New Nightcap

TODAY, because the German-American Bund and its leader Fritz Kuhn are under constant attack, a transformation is taking place in its activities and in those of other anti-Semitic organizations. Their leaders feel that a new way must be found to "carry on the work." New methods and organizations must be created to further the dissemination of intolerance and to achieve the division of the American people which they aim at along racial and religious lines.

It appears that the German-American Bund is dying, if not already dead. The rank and file have been disgusted with Kuhn's leadership for some time. His embarrassing rampages which have been blazoned in the nation's newspaper headlines, have shamed many people, who otherwise might have fallen for the Bund's seductive "line." Even the most ignorant and degraded don't want to join hands with one whom the law charges with being a "common thief." However, it does not appear that the "Nationalism" for which the Bund and its affiliates have been agitating has diminished even fractionally in the intensity with which it has been presented all along. Its spread as well as that of anti-Semitism will still continue, but through entirely new channels.

The Nazi Bund of course must reorganize under entirely different "American" leadership or possibly even disband. The Germans who have been close to the Bund or within the Bund will doubtless be shifted into such German speaking groups as the Steuben Society, the *Kyffhauserbund,* the *Deutsche Frontkampferschaft,* various *Quartett* Clubs, and numerous other old German-American organizations. Evidence of these changes is rapidly accumulating. The laboratory in which many of these tests usually are made, the Philadelphia unit of the Bund, gives a clear indication of what is to come elsewhere in the United States.

In the Quaker city this transfer has almost been completed, with the result that the Nazi anti-Semites have been successful in seizing control of the *Deutscher-Amerikanischer Zentralbund* of Pennsylvania which comprises almost every German-American organized group in that state. The extent and the manner of the transformation of this organization is

described in an article in the September 30 issue of the Anti-Nazi publication *The Hour*. It appears, according to this account, that the *Zentralbund* invited United States Senator Davis to address its annual "German Day Rally":

"The invitation to Davis was extended in the name of the *Deutscher-Amerikanischer Zentralbund,* Philadelphia branch, by the Rev. Sigmund Von Bosse. Known as an active Nazi, Von Bosse was the main speaker at a rally of Kuhn's Bund in Madison Square Garden, New York earlier this year. The *Zentralbund* is an old organization of Pennsylvania Germans, but the Nazis have succeeded in penetrating and capturing it. The Nazification became complete when on January 1, 1939, Von Bosse became the *Zentralbund's* president. The following Nazi groups are now represented in the *Zentralbund* of Pennsylvania: the German-American Bund, the *Deutsche Frontkaempferschaft, Deutsche Konsum Verband, Frankford Schulverein,* Philadelphia *Quartett* Club, *Kyffhauser Kamaradschaft,* von Mackensen Drill Corps, and the Austrian-American Society of Philadelphia."

It has become perfectly obvious that the anti-Semites will carry on their activities through American organizations. The first and clearest indication

BY DAVID KARR

of this is the *American Fellowship Forum,* one of the basic instruments for the purveying of "smooth-anti-Semitism," to quote one of its leaders.

Unlike his objective during the last World War George Sylvester Viereck, the Nazi expert of streamlined propaganda in this country, is not looking for German-Americans as collaborators in his work, but rather for Anglo-Saxon and Irish Americans who are ready to accept the Nazi racial and anti-Semitic ideology. They become the key men in his activity. Thus, in the first two issues of the *Forum's* publication, *Today's Challenge,* the names of American citizens like Lawrence Dennis, former under-Secretary of State William R. Castle and Congressman Hamilton Fish appear as contributors. This unit is doubtless taking the leadership away from the now out-dated and comparatively crude German-American Bund.

Of course the Bund's close cooperation with Father Coughlin, Pelley, Winrod, Moseley, Mrs. Fry, Joe McWilliams and the Christian Mobilizers will continue. Perhaps the road will become more difficult for some of these groups, but the anti-Semites will not be stalemated for long. In their place, as if in anticipation of this eventuality, the "super-patriotic" groups once used by the Bund as adjuncts to its anti-democratic activity, are being revitalized.

The key unit around which all of this new alignment is scheduled to revolve, is the fascist *American Coalition of Patriotic Societies,* headed by that ardent anti-Semite Captain John B. Trevor. (Readers of *Equality* may recall that John B. Trevor was Chairman of the Special Committee on Immigration and Naturalization of the Chamber of Commerce of the State of New York which recently issued the Nazi-inspired study on Immigration which was roasted over the coals in our last issue by Prof. L. C. Dunn.—*Eds.*) This group includes the reactionary Daughters of the American Revolution, The Paul Revere Sentinels, Sons of the American Revolution, and similar "good substantial-sounding American factions."

These "patriotic" organizations will make it much easier for the "Nationalists" to work through. There is no fear that by so doing they will be charged with being even remotely connected with any foreign power. No worry over having members embarrass the organization by being tied up with the German-American Bund, and little if any problem in getting them devoutly interested in spreading anti-Semitism. True enough, Hitler may have started large-scale anti-Semitism in this decade, but these "super-patriots" had it latent in them all along, as they will tell you. They only needed Hitler to touch off the spark.

As to the fate of such groups as the Knights of the White Camelia, The Silver Shirts, and the Associated Farmers, the following can be said: With the exception of the Associated Farmers, the other organizations in all probability will become insignificant in time. However, they may be replaced very shortly in their territories by another old monster, the Ku Klux Klan, which seems to have more lives than the legendary Kilkenny cat.

Within the past two months, the Klan under the leadership of the new Grand Dragon of California, C. Earl Snelson, has carried on a vigorous recruiting

drive which will probably cut deeper into Fuehrer William Dudley Pelley's Silver Shirt territory in the South than Pelley ever dared hope for himself. This is indeed ironic, for the Klan is using another anti-Semite, Father Coughlin, as the basis for its drive. The Klan now points ominously to Coughlin and his influence to show the strength which "Romanism" is gaining in the United States. It is trying thereby, and with a large measure of success, to "scare the daylights" out of Protestants.

A recent issue of Father Ward's Catholic publication, *Wisdom,* carried a story telling how Joseph E. McWilliams, Protestant National Commander of the Christian Mobilizers, a Coughlinite outfit well known to regular readers of *Equality,* had joined the Supreme Council of the Ku Klux Klan in Atlanta, Georgia. This is significant because it clearly shows the direction in which the wind is blowing.

The Klan riding again will easily absorb Pelley's ignorant un-American followers, and with an increase in its strength will begin to attract to its nightshirt and fiery cross standard the old Klansmen who had fallen off through the years. The Negroes, Jews and Catholics of this country have good cause to feel alarmed. The revitalized Klan is even more of a menace to them than the almost defunct German-American Bund.

What line will these "old" new enemies of tolerance, equality and Americanism take now? Perhaps it is premature to write of their program, but on the basis of "inside" information and factual accounts of inner-council meetings, it should run as follows:

Most important will be the continued agitation for anti-Semitism with the Jews remaining as the principal scapegoat. The only difference will be that the Catholics and Negroes will come in now for a greater thumping. An intense "super-patriotic" campaign, such as the Daughters of the American Revolution have been periodically carrying on with considerable success, will naturally be a strong point of emphasis in the agitation. This will doubtless be enhanced by financial, press and radio assistance from the munitions profiteers who are determined to drag America into the conflict abroad, not to stop Hitler, as they piously proclaim, but for war profits.

Together with attacks on Jews and other minority groups, civil liberties and the Bill of Rights will be the chief targets of the Nationalist Super-Patriotic Witch Hunt. A concrete link between German National-Socialism and American "Nationalism" will doubtless manifest itself before long.

As to foreign affairs, these groups even will mouth a touching variety of "pacifist" and "humane" sentiments. Likely as not they will assail the evils of Hitlerism. But it is clear that they are not anxious to see anti-Semitism ended in Germany. They far more would like to see it extended. Any talk about fighting "Hitlerism" will only be a convenient cloak to conceal their true reactionary motives.

The bitterest attack by the "Nationalists" upon American democratic principles and institutions will come, of course, on the home front. They will try to cash in on the violent war hysteria, will attempt to destroy the Bill of Rights and all democratic government. Already they are planning the suppression of trade unions and all progressive organizations. They are advocating such an outmoded un-American restriction upon the rights of Negro Americans as the poll-tax. Of course, they say they believe in free speech, but it is only for their own kind. They will disseminate race hatred and without any compunctions will continue to use the Jew as their scapegoat here, just as Hitler is doing in Germany. It is perfectly clear that if these "patriots" could accomplish their ends by using "left-handed Chinese" as their scapegoat they would not hesitate to do so.

"Nationalist" groups are advocating attacks on aliens and the foreign born. They favor a halt in all social legislation, concentration camps for aliens, universal fingerprinting, a halt of aid to the unemployed and a general attack upon the civil liberties of those individuals and organizations they don't like, which comprise the vast majority of Americans.

Their plots can be foiled, however, by a vigorous defense of civil liberties and of the democratic rights of all the people. By throwing the spotlight of publicity upon their actions they will be exposed, and if not shamed by the indignation from all decent people, they certainly will be forced to scurry to cover.

"When a man presumes to address so great a number of listeners as Father Coughlin reaches, particularly if he be a priest, he assumes the responsibility of not misleading them by false statements or poisoning their judgments with baseless slanders. From boyhood I was taught that a Catholic priest was under the divine injunction to 'teach all nations' the word of God. That includes the divine Commandment, 'Thou shalt not bear false witness against thy neighbor.'"

—Former Governor Alfred E. Smith

Defeat THE ANTI-ALIEN BILLS!

THOUSANDS of refugees recently snatched from Nazi hands are likely to have a precarious status in the United States before the coming Congressional Session is far advanced. Legislation aimed directly at them under the general synonym of "alien" has already passed the House of Representatives and awaits a final vote in the Senate immediately after Congress reconvenes in January.

The Hobbs, Dempsey and Smith Bills, to name three of the measures that have passed the House, and the Reynolds Bill in the Senate, can be expected to become law unless overwhelming opposition to them is developed between now and January.

THE REYNOLDS BILL (S. 409) calls for the registration of all aliens in the United States. It is on the Senate calendar now. Its serious implications can be gauged by an examination of its prototype, the Geltz Registration Bill, which has become law in the State of Pennsylvania as Act No. 304 to go into effect on December 1. Under the Geltz Law, aliens living in Pennsylvania will be compelled to carry identification cards and to report to the authorities at regular intervals. They will thus become a special category of persons under police surveillance, segregated from the rest of the community. Moreover, any Pennsylvanian whose speech, clothing, gestures, or actions do not seem "native" can be accosted as an "alien."

THE DEMPSEY BILL (HR4860) is ostensibly designed to gag aliens politically. Actually, by making deportable any alien who advocates or belongs to any group which advocates *"any* change in our American form of government," it seeks to keep great American organizations like our trade unions, churches and fraternal groups which contain aliens, out of the American political scene. It is political blackmail.

THE SMITH BILL (HR5138) classifies aliens as desirable or undesirable in such a way as to institute a virtual third degree examination of every alien in the United States and every organization to which aliens might belong. It calls for fingerprinting of all immigrants and deportation of any aliens who at any time in their lives could have been accused of advocating or associating with advocates of "overthrowing the government."

The National Emergency Conference to expose this legislation has initiated conferences in opposition to it in a number of states. New York City will hold such a conference, it is hoped, on January 14. Detailed information can be had from the National Emergency Conference, 305 Broadway, New York, N. Y.

WRITE TO YOUR CONGRESSMAN, SENATOR, NEWSPAPER—OPPOSING THESE BILLS

VIGILANTES Riot IN DETROIT

Statement by Chairman of Michigan Civil Rights Federation.

Rev. JOHN H. BOLLENS

[*Editors' note: On the night of November 9 a mob of vigilantes armed with clubs, lead pipes and blackjacks, attacked a crowd of about 1,000 people as they emerged from a Communist rally in Finnish Hall, Detroit. Approximately 2,500 persons witnessed and took part in the melee which lasted more than an hour. A score of persons were injured, including at least six women.*

According to the Detroit Times, cries of "Kill those Russians" and "Beat some Americanism into them" came from the pickets as they struck repeated blows at unprotected victims who ran down the street and behind parked cars in futile attempts to escape pursuers. In some instances women were knocked to the street and several received cut eyes, bloody noses, and had their dresses and coats ripped by the clutching hands of assailants. Many victims cried to the police for protection, some rushing to officers in the middle of the street.

". . . Singing patriotic American songs and flinging epithets toward the closed doors of the hall, the pickets circled back and forth in front of the building, one of the group carrying an American flag. . . . They were under the leadership of Pat McCartney, follower of Homer Martin, and himself an executive board member of the UAW-AFL. . . . When the rioting subsided and ambulances had carted off the wounded, Pat McCartney, leader and chief of the pickets, jumped to the top of an auto and shouted: 'Swell work, fellows'."

Mr. McCartney is a notorious Coughlinite and Jew-baiter.]

THE assault on individuals who attended a Communist Party rally, open to the general public, was an unprecedented violation of civil rights, the worst in Detroit's history.

According to witnesses, groups of men with clubs attacked defenseless individuals, including women, some of whom were seriously injured.

Those who oppose Communism have a natural right to express their opposition to it. In the same way under our democracy, those who believe in Communism have the right to hold and express their opinion. Furthermore, the general public has the right to hear advocates of Communism speak; but no one has the right to resort to mob violence.

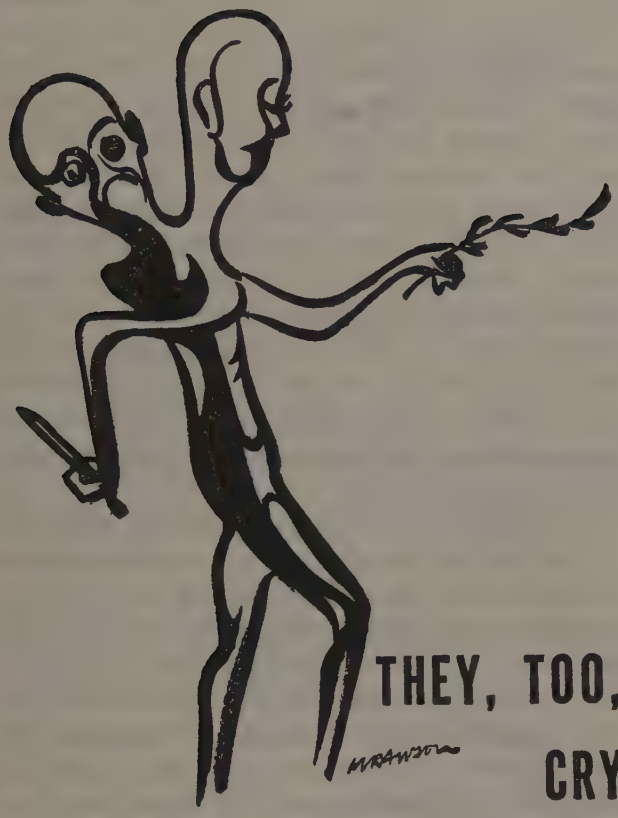
Mob violence could have reached lynch-hysteria as Pat McCartney shouted through a megaphone, "The next time they try to hold a meeting, we will hang them to lamp posts."

History shows that if we allow a violent mob to attack one minority, they will next attack successively all other groups with whom they disagree.

In spite of the fact that police had been warned earlier in the day of possible trouble, it is evident that insufficient protection was provided. Groups of vigilantes, armed with clubs, were permitted to roam up and down the street, terrorizing and beating scores of defenseless people. The police, who have shown extreme efficiency on other occasions, allowed the attacks to continue for more than an hour. This is borne out by the fact that the only arrests made were of those who struck plainclothes men who, because of their lack of insignia, the rioters mistook for people from the meeting.

The riot of last Thursday night was not a spontaneous demonstration, but was a premeditated attack. Ring-leader of the affair was Pat McCartney, "labor" spokesman for Gerald L. K. Smith in his attack on the C.I.O. According to prearranged plans, the rioters assembled in the tabernacle of Rev. J. Frank Norris, and he himself appeared on the scene of the riot. Both Norris and Smith have consistently labeled C.I.O. and liberal leaders as Communists, thus indicating the trend of future attacks. The events of Thursday night seem to be the direct result of a campaign of incitement carried on by Gerald L. K. Smith, revealed as a member of Pelley's fascist Silver Shirts.

The essence of Americanism lies in allowing every section of the population to have its say. That is why we must oppose those who incite to violence, those who advocate elimination of minority groups, those who wrap the flag around them in order to desecrate the things for which it stands.



THEY, TOO, CRY "Peace!"

by Rev. Alson J. Smith

THE "New York Committee to Keep America Out of War" recently called a "Peace" rally at the Manhattan Center which this writer attended. The sponsoring organization frankly represented itself as a Coughlinite outfit and what made the gathering bizarre in the extreme was that all the billing and cooing about peace and all the frantic waving of the olive branch was done to the strident accompaniment of rabble-rousing and the hymning of racial intolerance and hatred. They all talked of peace, but it sounded ironic coming from the mouths of demagogues, men who unhesitatingly poured abuse on our democratic way of life and expressed their preference for fascism.

Although there had been no newspaper publicity, the meeting had been well-advertised in Father Curran's *Tablet* and printed hand-bills had been distributed at all "Christian" Front meetings the previous week. The mass meeting was advertised in these hand-bills as "A Public Forum—For God and Country." The usual thirty or forty salesmen for *Social Justice* lined the curb in front of the auditorium, mounted policemen vigilantly scanned passersby for any sign of hostility, and a small army of telegraph messenger boys waved blank telegrams invitingly at people as they paid their quarters and filed into the hall. For one of Father Coughlin's principal "pressure" activities is to have his followers flood Congress with telegrams, letters and postcards. He also dispatches flying squadrons of seasoned lobbyists to put "the heat on" the harassed legislators at the Capitol.

It was a Sunday evening, and the main auditorium of Manhattan Center was about two-thirds filled. On a literature table in the rear *Social Justice* and *The Tablet* were offered for sale, and there were piles of neatly printed invitations to a "Father Coughlin Birthday Ball." The hall itself was fetchingly decorated with American flags and with large facsimiles of the red, white and blue shields bearing the inscription—"Be Neutral—Keep America Out of War" and which are being distributed free by the Hearst papers. Off in a corner a Junior American Legion band led by a pretty girl in shorts played martial music in an off-key—a strange accompaniment indeed for a "Peace" meeting.

Peace! What decent, civilized person is not for peace? But if anyone had come to this meeting sincerely believing that this was a bona fide peace meeting sponsored by a group which was interested only in keeping America out of war, he was soon to be disabused. The chairman, Judge Herbert O'Brien, opened the meeting with a Jew-baiting diatribe against

Bernard Baruch and President Roosevelt, who, he charged were bent on making "our own clean Christian Americans stoop to blood money."

The first speaker, William J. Goodwin, of the editorial staff of *The Tablet,* immediately told his audience what it apparently had come prepared to hear by blaming the apparent preference of the American press for the Allied cause on "the five department stores which control 80 percent of the advertising in New York." Obviously this was a stab in line with the fascist pet allegation of "Jews as War-Inciters." As for newspaper editors themselves, they are only too anxious to get back to the "American Way," but their hands are tied by their Jewish advertisers. . . .

The audience applauded enthusiastically. This "peace stuff" was no doubt all right. Wasn't Father Coughlin for it? But what it had really come to be diverted by was another sadistic performance of Jew-baiting. And Goodwin gave it to them—perhaps more subtly than they were accustomed to getting it, but recognizable anti-Semitism nevertheless.

After a brief time-out during which Judge O'Brien read telegrams approving the purpose of the meeting from Bishop Duffy of Buffalo, the "New York Police Department Boys," and from Patrick J. O'Shea of the "Flying Squadron For Americanism," an unannounced, unadvertised speaker was introduced. He was Louis Ward, Father Coughlin's biographer and his chief Washington lobbyist. He sneered at the "so-called democracies," and led the crowd in hisses for Senators Mead and Wagner. He concluded with a thundering "We, the People, follow that peerless leader, Father Charles E. Coughlin!"

At the mention of the "Peerless Leader's" name the audience went wild. Men and women leaped up and down, stamped their feet, waving American flags and cheered hysterically.

The chief thing to be noted is that this new "Peace Front" is simply protective coloring, not based on any ethical or moral convictions about war and violence. It is being used at this time to conceal the real purpose of "Christian" Fronters—the promotion of anti-Semitism ,the subversion of our democracy, and the substitution of some form of corporatism. That it is successful as protective coloring is attested to by the fact that a very astute member of the United States Senate felt safe in appearing on the same platform with men like Judge O'Brien and Louis Ward.

It is all a part of the new streamlined appeal of the "Christian" Front—less coarse, less vulgar than standing on street corners and yelling "kill the lousy Jews" —but far more vicious because far more subtle.

It is characteristic of certain forms of reptile life that when threatened with danger they take on protective coloring from their environment—fade imperceptibly into the background until the immediate danger is past, when they resume their customary hues. Apparently the Coughlinite-"Christian" Front groups possess the same characteristic. An outraged public opinion is forcing them to take cover, to assume new disguises for their anti-social, un-democratic activities. Although advocating and practicing violence against other sections of the American population and having openly declared war on citizens of Jewish extraction, they now go through their hypocritical mummery of denouncing violence and "the blood business" of war. This "humanitarian" pacifism and "patriotic" concern for "keeping America out of war" serves as an excellent screen for the continuation of their own ruthless war against Jews, labor unions, and liberals.

Now there are other groups in America which are pacifist, but they are groups with a consistent history of opposition to war and violence such as the Fellowship of Reconciliation, the War Resister's League, the Methodist World Peace Commission, etc. Coughlinism, however, has never had any conscientious scruples against violence. It has openly admired "the Franco manner" and has threatened to "go into the streets in the Franco manner" if it deems that necessary. The battered heads and broken noses of many a Jew in our big cities are evidence that the so-called "Christian" Front has no scruples against the use of force. The set-up of the organization, its love of bands, flags, uniforms, drills and other military trappings reveal a definite affection for the military life.

So it is safe to say that this particular war is a special case as far as the "pacifism" of Father Coughlin and his "Christian" Front are concerned. The reasons for this are fairly obvious. For one thing, Hitler, the Great White Father of all anti-Semites, is involved in this war. Moreover, the consistent collaboration of the "Christian" Front with the Nazi German-American Bund and the significant use by Father Coughlin of propaganda material furnished by the Nazi Ministry of Propaganda, would make the pro-Nazi "pacifism" of America's anti-Semites perfectly understandable. Then again: the collapse of fascism abroad means the weakening of the fascist forces here in the United States.

Anti-Semitism in America is indeed in a desperate plight when it is obliged to cloak its sinister activities in the folds of a hypocritical patriotism and humanity!

The Federal Council of the Churches of Christ in America

Letter on Peace to President Roosevelt

Dear Mr. President:

By authorization of the Executive Committee of the Federal Council of the Churches of Christ in America we assure you that we welcome your statement on the occasion of the outbreak of hostilities in Europe to the effect that you hope the United States will keep out of this war and believe that it will do so. We are grateful for your assurance that every effort of our government will be directed toward that end.

We support you in your purpose that our government shall not join in this war. Our desire to prevent the involvement of the United States in military conflict does not mean that we seek physical safety for ourselves at a time when millions of people in other lands are being subjected to the privations and perils of war; nor does it mean that we condone the exploitation of the needs of other nations for private gain. We seek to keep the United States at peace in the hope that our nation may thereby render a greater service to mankind.

We are urging our churches to support your appeal that citizens of our country refrain from exploiting the present crisis for their own financial profit. We believe that appropriate measures designed to prevent such exploitation should be adopted. For the sake of peace, for the sake of our national honor, for the sake of a sound domestic economy, we believe it is imperative that wars elsewhere be not made the occasion for our profiteering.

We also support you in your purpose, expressed in your radio broadcast on September 3, that "the influence of America should be consistent in seeking for humanity a final peace which will eliminate, as far as it is possible to do so, the continued use of force between nations." Our churches support the policy of international cooperation implied in this declaration. We therefore urge our government to indicate, at the earliest opportunity, the terms upon which it is prepared to cooperate with other nations in the establishment of peace in Europe and in the Far East and in the development of some form of political world order in which certain aspects of the sovereignty of the individual state would be limited in the interests of the world community.

We assure you, Mr. President, of our prayers that you and our other leaders responsible for the determination of national governmental policy may be guided by the Spirit of God to choose such measures as will enable the United States to serve most effectively the ends of justice, liberty and goodwill for all people.

Very respectfully yours,

(Signed) George A. Buttrick, President

Samuel McCrea Cavert, General Secretary

CAPRA'S PROGRESS

by Meyer Levin

ORIGINALLY, it was going to be Mr. Deeds that went to Washington after having gone to town. But Frank Capra devotees who saw "Mr. Deeds Goes to Town" will remember that Gary Cooper was that Mr. Deeds. And since Mr. Cooper was not available to go to Washington, it had to be a Mr. Smith, in the person of James Stewart.

Which would be a matter of no great significance, except that the continuity of Mr. Deeds would have emphasized the continuity in the thinking of the one director in Hollywood whose name tops the names of the stars in his pictures. And it would have made plainer the development toward social realism that is taking place in the films of Mr. Capra, the most dynamically American pictures in large-scale Hollywood production.

For Mr. Deeds was the picture of an unguided idealist, a good-hearted fellow who came into a fortune and whose program for solving America's ills was to use his money to set up depression-busted folks on farms. It was the kind of simple solution that has emotional appeal, for everyone has at one time or another dreamed of getting back to the good earth and reestablishing the substantial, independent life of the American farmer. Mr. Deeds did not pretend to examine the bankruptcy of farming itself; nor did the public, receiving the film, care to think about the nonsensicality of a solution which depends on the willingness of the rich to engage in such social-welfare enterprise. Mr. Capra had, in other words, dared to go about as far as Henry Ford, who also dreams of resettlement on the land. But Mr. Capra and his scenarist Sidney Buchman, of course, presented their solution in more winning and entertaining form than a Ford brochure.

Mr. Deeds learned a lesson when he encountered great difficulty in the humanitarian disposal of his funds. Relatives tried to prove that he was crazy, for giving his money away.

The second lesson for Mr. Deeds (and perhaps it is fitting that in this further democratization he should become Mr. Smith) is not so much in the realm of economics as in the realm of government. He discovers graft, but graft is not so horrible. We have had grafters as villains and they are thoroughly permissible villains in books, plays, pictures, and public life. We never give them more than ten years. For in addition to being grafters, they are always big men.

But Deeds-Smith, in learning about grafters, runs up against a condition so terrifying that it shakes him (and should shake all American audiences) to the very inner core of his social being. He runs his head

smack-bang into the wall that is being built around democracy. He bangs his head through that wall, so the democratic state, in this film, is not yet a jail. But there had better be a lot more pounding of the sort Mr. Capra delivers in this film, to keep that wall from being built.

For when Mr. Smith, as a young senator, tries to oppose a piece of graft being engineered by the political and money boss of his state, he encounters (1) the frame-up, by which a petty crime is pinned on him, in order to get him kicked out of the Senate; (2) the gag. He will go to the people with the truth, he cries, he will shout it on the Senate floor, until the people of his state hear him, and back him up. So he engages in a filibuster. The papers, the radio will tell the people back home—and they will inundate Washington with letters and telegrams, showing their force behind truth and honest rule.

He talks.

And the tycoon goes to work in an office with a dozen telephones, and secretaries running in and out. And the two American governments are in struggle: the people's representative on the floor of Congress, and the political boss at his telephones.

The boss owns a string of newspapers, controls the editorial policies of most of the other papers in the state, buys up those which won't play ball with him. Suppress Smith! he orders, and smear Smith! he orders, and not a word of Smith's truth gets to the public. The boss owns the radio stations, and not a word of Smith's truth gets on the air.

But instead, speakers take the air lambasting Smith as a proven criminal, demanding his recall. Meetings are organized, parades held, to stop Smith. And when Smith's little group of Boy Scouts attempt to circulate their own paper, containing the truth, they are run down by the tycoon's huge circulation trucks, and when a few family friends try to parade with the truth, they are beaten.

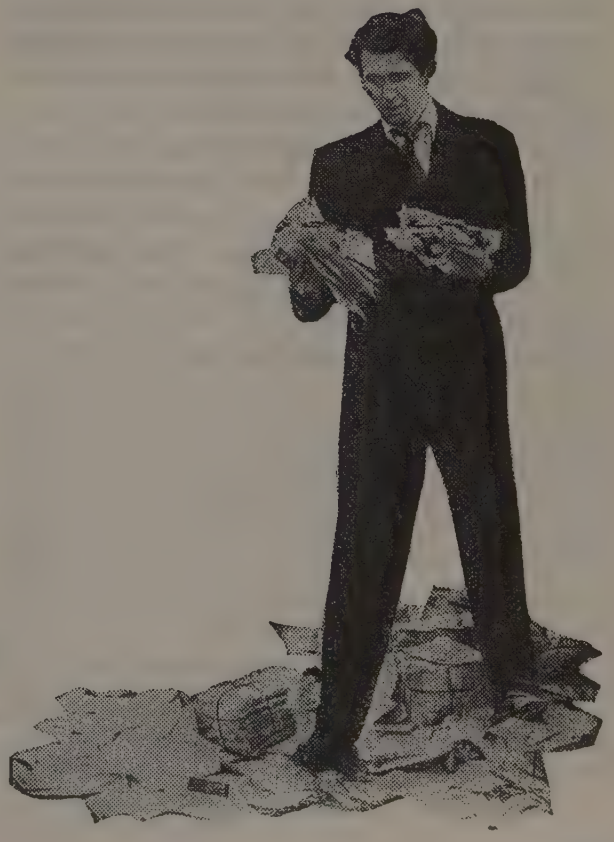
Never before has the motion picture so completely exposed the instruments of control by which democracy can be gagged and perverted. Mr. Capra has made a great step, from extolling benevolent idealism, to exposing oligarchy; but though "Mr. Smith Goes to Washington" may be the swellest American picture to date, we need not fear that Mr. Capra-Deeds-Smith has no place to go, after Washington. For he has not yet arrived at a solution.

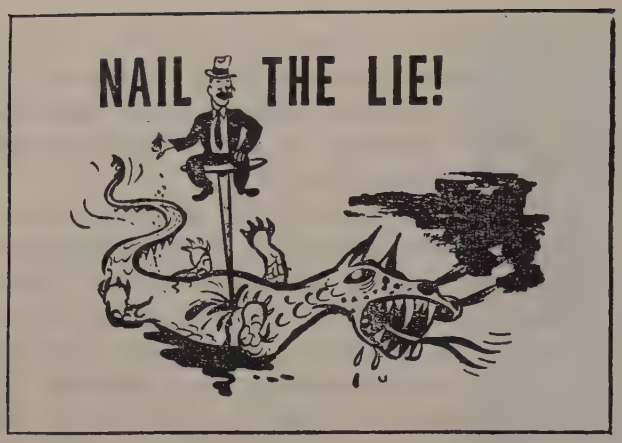
"Mr. Smith Goes to Washington" presents the individual deed of heroism as solution. Single-handed, the white-haired boy slays the dragon of greed and corruption. He talks on the Senate floor, and he will not yield, and he does not yield, he talks until he practically collapses, and he rallies at a smile from the godly vice-president, and talks until he collapses, and in the nick of time one of the villains suffers a stroke of conscience and confesses all.

Surely it would be a shaky democracy that depends on the consciences of perverters. It should have been a people's solution that Mr. Capra discovered. Only the awareness of the whole American people can prevent the fascist conditions that Mr. Smith found in his own state from spreading and prevailing. It would have been fine, if Mr. Capra had been able to show the whole country aroused, to show that we still have a nation-wide knowledge of freedom and that such dangerous local infections as were revealed in this story can be dispelled by the pressure of public opinion from all parts of the country.

And then Mr. Capra could have gone on to show the danger in the hook-ups between state-boss grafter tycoons, and national and world-wide political movements that fit in with their way of doing things. And he could have shown how these can and will be defeated.

But perhaps he will. Mr. Smith still has a piece to go, along the American way.





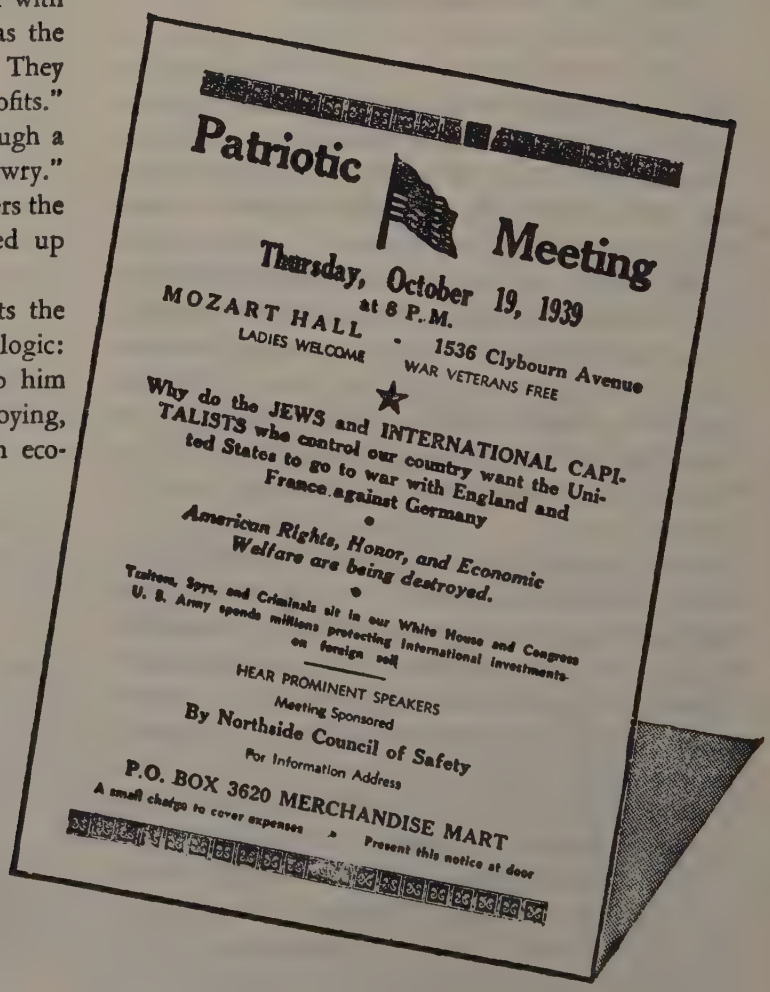
Who Are the War-Mongers?

THE war hysteria now gripping the country is a fertile soil in which to sow lies and seeds of hatred. *Social Justice, The Tablet, The Christian Defender,* and other anti-Semitic journals are whipping up the myth of Jewish responsibility for the war into a fine froth.

Edmondson, for instance, urges the Vigilantes of America to "Keep America out of the Second Jew-made European War." He sloganizes his libel with the words: "Wars are Jew's harvests." He has the Jews convicted of the crime coming and going. They are guilty because they are after "the bloody profits." They are further guilty because they hope through a World War "to try to get Palestine for World Jewry." To catalogue the whole fantastic ragout of slanders the Coughlinites and American Nazis have cooked up against the Jews would prove tedious.

However, the not too clever Edmondson lets the cat out of the bag when he comments with fine logic: "You are told: 'We must stop Hitler!' Stop him from doing *what?* I will tell you—from destroying, by trade penetration, the Jewish Anglo-French economic monopoly of Europe."

Heil Edmondson! Heil Coughlin!


Patriotic Meeting

Thursday, October 19, 1939
at 8 P.M.

MOZART HALL - 1536 Clybourn Avenue
LADIES WELCOME WAR VETERANS FREE

Why do the JEWS and INTERNATIONAL CAPITALISTS who control our country want the United States to go to war with England and France against Germany

American Rights, Honor, and Economic Welfare are being destroyed.

Traitors, Spys, and Criminals sit in our White House and Congress
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Keep Our Public Schools Free!

AN EDITORIAL

AN INCREASING clamor is arising from certain quarters for the introduction of religious instruction in our public schools. The claim is advanced that our public schools are "Godless" and hence are unfit places for the education of our children. The much-abused epithet "un-American" is pinned on those who favor the retention of the secular ideal in public education. However, it is not our public school system which is un-American, but those who under various pretexts, would make it the arena of religious and civil discord. Our government is founded on the principle of complete separation of church and state.

The taxpaying citizens supporting public schools with their taxes comprise members of all religions, as also persons who are members of none. In the matter of religion our government maintains complete neutrality, a factor which has kept us remarkably free from religious antagonisms. Benjamin Franklin gave clear expression to the sentiments of the founding fathers when he said: "When a religion is good, I conceive that it will support itself; and when it cannot support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one."

Thus the separation of church and state is kept intact. No religion can be taught in our public schools without violating the religious rights of some; where no religion is taught no rights are violated. As President Grant declared: "Encourage free schools. . . . Leave the matter of religion to the family altar, the church and the private schools, supported entirely by private contributions."

It may be said that religious instruction need not be sectarian in character. The past history of such instruction in our public schools belies this claim. If it shall consist only of Bible reading, which version of the Bible should be used? If it is the King James version, it will offend Catholics; if it is the Douay version, it will offend Protestants; if it is the New Testament, it will offend Jews; if it is the Old Testament, it will offend citizens of other faiths whose religion is not founded on the Bible, or those who subscribe to no organized religion whatever—and all have absolutely equal rights under the law of the land. If it is to consist of hymn-singing, what particular songs would be used: Protestant, Catholic, or Hebrew.

The bitterness created by religious instruction in public schools is attested by the numerous court cases arising from it. It is worth noting that most of the pressure groups seeking to force the teaching of religion in public school have displayed open antagonism to other sects and religions. To those Catholics who are supporting this movement, it might be pointed out as a significant fact that the Ku Klux Klan, at the height of its power, was the foremost organized group in this movement, and this was the same organization that was instrumental in having the so-called Compulsory Education Act passed in 1922, with the express purpose of prohibiting parochial schools. The United States Supreme Court rightly found that act unconstitutional. Not long ago, when Roman Catholics successfully protested against having the King James version of the Bible read to their children in public schools, an anti-Catholic paper published in the mid-West carried this banner headline: 'Romanism Drove the Bible from Our Public Schools!'

Let us cite here the decision of the Illinois Supreme Court in the case brought by members of the Roman Catholic faith against the use of the King James Bible in the public schools of that state, which affirmed these principles, among others: that the practice was a violation of constitutional rights, since the free exercise of religious worship is not enjoyed by those compelled to join in any form of religious worship; that the reading of the Bible in the schools constitutes sectarian worship; and violated the principle that no public funds be used for sectarian purposes; that religious instruction led inevitably to religious antagonisms; that "the only means of preventing sectarian instruction in the schools is to exclude altogether religious instruction, by means of the reading of the Bible or otherwise"; that "the state is not, and under our Constitution cannot be, a teacher of religion. All sects, religious or even anti-religious, stand on an equal footing. They have the same rights of citizenship, without discrimination. . . . The school like the government, is simply a civil institution. It is not secular, and not religious, in its purposes."

News of the Month

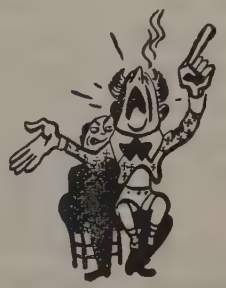
Nazi OctogenAryan Cuts New Teeth

Dr. Anna B. Sloane, 82-year-old Nazi propagandist in this country, is just nuts about Mr. Hitler, and she is writing a book about him. She's quite an active old lady who, according to evidence produced by the Non-Sectarian Anti-Nazi League, "has operated as a key person in relaying propaganda material, supplied to her by a representative of the German government, to various leaders of pro-Nazi groups throughout the United States, and to members of the Senate and the House of Representatives." In her work, she maintains very shady contacts not only with agencies in Naziland, but with the German Consulate in New York City.

Dr. Sloane is about to launch a fascist newspaper called the *National Patriot.* "Yes, I sought aid in my anti-Semitic work from Germany, and Dr. Goebbels has promised me $15,000 to launch my newspaper," she is said to have openly stated. The new Nazi organ, it seems, is to be edited by Oscar Pfaus of the *Fichte Bund,* German propaganda agency with headquarters in Hamburg, who is to be brought over to America for that purpose. We suggest that the Department of Justice keep its eyes peeled for this man.

As counsellors for her sheet, Dr. Sloane is trying to get together as fine a flock of scavengers as ever feasted on carrion: Hiram W. Evans, former head of the K.K.K., George Deatherage of the Knights of the White Camellia, Rev. Charles E. Coughlin, James True, George W. Christians and other anti-Semitic fascists, and, of course, Fritz Kuhn.

Dr. Sloane has a little secret. It seems she's one up on Ponce de Leon, who vainly sought the Fountain of Youth. In explaining her unusual spryness, she told a reporter: "I have discovered the ancient Aryan formula for rebuilding the body." Thanks to this formula, she says, she feels a new set of teeth growing



under her plate of false teeth, although it hasn't broken through yet. A sign of second childhood? The formula, by the way, exhibits an astonishing sense of discrimination, since it works only for "Aryans." So says the octogenAryan Dr. Sloane.

Leader of Christian Mobilizers "Mobilized"

When we revealed last month how Joe McWilliams, fuehrer of the "Christian" Mobilizers, a rabidly anti-Semitic, Nazi outfit in New York and an offshoot of Father Coughlin's "Christian" Front, had become a member of the executive committee of the Ku Klux Klan, we predicted that there would be some resentment among the Catholics who make up the bulk of his organization. Well, it's gone and happened. The other day Jabbering Joe was the recipient of a neat left hook to the jaw with the compliments of Bernard McGarry, who forthwith resigned as business manager of the *Christian Mobilizer,* in language that even that filthy sheet might hesitate to print.

"Christian" Mobilizers Recruited from Rogues' Gallery

The dirty tactics employed by these gangster Mobilizers is reflected in their threat to throw a mass picket line around the church and rectory of the Paulist Fathers in New York City when Father Paul B. Ward published the news about McWilliams' Ku Klux connections in his periodical, *Wisdom.* Upon learning of this threat, Mayor LaGuardia promptly issued a statement prohibiting the picketing of places of worship, declaring that there was nothing in the statutes "which permits the picketing of God."

The criminal composition of the Mobilizers has been strikingly revealed by the Non-Sectarian Anti-Nazi League in a document proving that five leaders of this outfit have impressive criminal records. These leaders, and their records, in part, are: John Zitter, convicted of burglary in 1934, admitted four other burglaries prior to arrest, was recently arraigned for inflammatory statements at a street meeting; John H. Olivo, Captain of the Mobilizers' Guard Unit (a semi-military stormtroop unit), committed as juvenile delinquent in 1931 for stealing an automobile; sentenced to penitentiary in 1934 for attacking and raping a woman and stealing her purse; Edmund V. Burke, frequent chairman and chief speaker at Mobilizer meetings, arrested in 1926 for burglary in a jewelry store; Edwin Westphal, sub-chieftain to both Kuhn and McWilliams in the Bund and the Mobilizers, convicted of burglary in 1929, convicted as wayward

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minor in 1930, convicted for violation of copyright law in 1937, convicted for disorderly conduct, 1939; Joseph Hartery, rabid street speaker for Mobilizers, convicted on charge of "receiving, offering or agreeing to receive two persons for purpose of prostitution, lewdness and assignation" in 1932; dismissed from job for attempted attack on fellow worker with ax in 1934, sentenced to workhouse for threatening a man with a clasp knife in 1938, found guilty of defacing seats in courtroom in February, 1939, and fined for riot-incitement at street meeting last August. Jailbirds of a feather. . . . We wonder if applicants for membership in the Mobilizers' Blackguard Unit are required to submit their criminal records.

Brutal Attacks on Negroes

Instances of anti-Negro violence are on the rise. From South Carolina come reports of several vicious attacks on Negro citizens exercising their constitutional right to vote. Cowardly Ku Klu Kluxers beat up a number of Negro citizens in Simpsonville and Fountain Inn, and later staged a brutal attack on Negro boys and girls in the National Youth Administration Camp in Lexington County. The Department of Justice is said to be investigating the situation. . . . In our last issue we described the K. K. K. attempt to frame up a courageous lad in Greenville for the heinous crime of urging his fellow Negroes to go to the polls.

Justice, supposed to be blind, is certainly not color-blind in the South. Southern justice is still meted out on a double-standard for black and white folks. Several months ago, in Dunnellon, Florida, two Negro boys, 14 and 16 years of age, were taken into the woods by two police officers, who proceeded to try to beat a confession out of them in connection with a robbery they did not commit. The boys were severely whipped, then "hanged" from a tree with the threat that they wouldn't be cut down unless they confessed. This they refused to do. Considerable feeling was aroused in Dunnellon when the boys told their story, with the result that the police officers were indicted for assault with intent to commit murder. As frequently happens, the State prosecutors waited until public resentment had died down, then reduced the charge to simple assault and battery. When the case finally came to trial last month, the two policemen, who

pleaded guilty, were sentenced to no more than a fine of $50 and costs. Evidently it's not the crime but the color of the victim's skin, that counts.

Lest it be supposed that anti-Negro brutality is confined to the Southland, we offer this item from Cranbury, New Jersey, where migrant Negro potato pickers subsist under conditions perhaps even worse than those of John Steinbeck's "Okies" in California. Last August a cowardly mob of masked vigilantes routed seven of these potato pickers from their miserable shacks at night, stripped them naked and beat them, splashed paint all over their bodies, tied their hands, and ordered them to "head South."

Eight of these masked mobsters were caught, and confessed their guilt. The trial took place recently at New Brunswick. There, to the amazement of a packed courtroom, the defendants, all of whom had confessed their crime, were let off with suspended sentences of from two to three years. Indignation at this failure to punish these culprits, which constitutes in effect a "go sign" for mob rule, has mounted among all those interested in defending civil liberties, Negro and white alike. The National Association for the Advancement of Colored People is carrying on a campaign to force a grand jury investigation of the circumstances in which this unpunished crime was committed.

Presbyopia and the War Against Want

Presbyopia is an eye ailment meaning long-sightedness. Its victims can see distant objects, but are nearly blind to the things that are close by. An epidemic of political presbyopia has been sweeping this country ever since the Second World War began. An astonishing number of us overnight have become enthusiastic experts on Far Eastern diplomacy, on the naval defenses of the Dardanelles and the Dutch East Indies, on the relative strength of the Siegfried and Maginot lines, and on the problems of bombers versus battleships versus submarines.

Which is all well and good: we all ought to keep abreast of what's happening in this troubled world. But isn't it necessary also to keep our eyes peeled on the state of our own nation, right under our noses. Things have come to such a pass that in some circles it's considered bad taste to discuss such facts of life as the 10,000,000 and more unemployed still in desperate pursuit of jobs; the practical breakdown of W.P.A. which enabled so many fine Americans to obtain relief without sacrificing their self-respect; the failure of the "war boom" to absorb any considerable number of jobless; the hunger, disease and insecurity still stalking our land. While concentrating our attention on the war overseas, we have all but forgotten the war against want within our own borders.

Letters
TO THE EDITOR

The editors are glad to publish the following statements, with which they are in full accord:

I SHOULD be deeply grateful if you would publish a personal statement of mine released by the American Committee for Democracy and Intellectual Freedom in conjunction with the publication on November 20th of the statement of policies and program for the present war period. My statement follows:

Since I value nothing more highly than intellectual freedom which must remain the basis of our democratic Republic, I personally will not join any political party *that demands absolute obedience to a program of action*—a demand that contradicts intellectual freedom. Political issues of our times are so complex that there is no party to whose whole range of tenets any clear thinking person can subscribe. For this reason there is need for groups which have a limited scope and a clearcut principle that guides their activities. The Committee for Democracy and Intellectual Freedom has such a central program: the protection and development of intellectual freedom in public life and particularly in education; not by investigating individual cases of suppression which is done by other agencies, but by counteracting intolerant prejudice and systematic attempts to hamper free education and free discussion. We welcome the help of anyone who agrees with the principles guiding in this task, no matter what his convictions in other respects may be. The strict formulation of a limited program makes possible the cooperation of men and women who may differ in other respects.

The present hysterical search for Communist activities and the increasing tendency to denounce liberal groups as dominated by Communists requires a remark. The election returns prove abundantly that the Communists are an insignificant minority among our people. How then, can it possibly be true that they dominate almost all liberal groups? If they indeed did so, it would be a reproof not to them but to the indolence and indifference of their opponents. It would be well if these would learn from the enthusiasm of the young Communists. Political control of an organization by a reactionary or radical minority is always due to the lethargy of the majority. Withdrawal of the majority or expulsion of the minority on account of policies—all too often extraneous to the purpose of the organization—is not a solution, certainly not a democratic solution of the problem. At present such methods are almost always directed against radical, hardly ever aganist un-American, reactionary minorities. The only remedy is activation of those who believe in democracy and intellectual freedom, the task to which our Committee is devoting itself.

FRANZ BOAS

I WISH you success with the new journal and shall be very glad to join the Board and act as advisor in whatever capacity may be most useful. I think there is a real place for such a journal if it cultivates the social rather than the political field. The democratic tradition seems to me to stem from a great many sources and is often most actively supported in the United States by members of racial and religious minorities. The fact that it is to their interest to do so should not detract at all from the service which they do to the maintenance of democratic institutions. In fact, I think that alien groups have been less called upon than they should have been to keep the population to the original democratic path. I think that now is the time when minorities should not hide their heads or be too timid. This is the attitude that invites extinction. Jews particularly seem to me to be much too timid about the question of anti-Semitism and I should think that a very vigorous attitude by the Jews themselves (with the support of such a publication as yours) would more often secure equal rights for them.

Sincerely yours,

L. C. DUNN,
Columbia University
Department of Zoology.

I BELIEVE *Equality* to be one of the finest and most opportune contributions to the present struggle for democracy. At this juncture in the crisis of democracy the issue of

racial tolerance has been raised by some who oppose progress and prefer tyranny or dictatorship. *Equality* deserves a great deal of credit and praise for its emphasis on a realistic democracy.

A journal of democracy must faithfully and constantly point out the need for extending democracy to all people and into all areas of life, with especial need for extending it into the area of employment and economic security for all. We now see that racial intolerance is the companion and offshoot of hunger and insecurity.

Sincerely yours,
REV. WAYNE WHITE,
Westchester Methodist Church.

WHERE were the reporters? It was more vicious than last spring's Nazi meeting at Madison Square Garden. Indeed this rally at Carnegie Hall on October 11th hid behind the skirts of responsibility. Senators Nye and Holt addressed it; William Griffin, publisher of the *New York Enquirer,* was chairman. Borah, Hearst, Lindbergh, Washington, Hitler, were cheered. Tickets were free and it was broadcast. A few technocrats and socialists attended but mostly "patriots" — many fortified with small American flags which they were waving wildly.

The meeting was under the auspices of the newly formed Citizens - National - Keep - America-Out-of-War Committee (not to be confused with John T. Flynn's earlier formed Keep-America-Out-of-War Congress). Congressman Hamilton Fish is Honorary Chairman and its board of governors include representatives from the Daughters of the American Revolution, Dames of the Loyal Legion, American Federation Against Communism, National Society of Women Patriots, Westchester Security League, the editor of *America* (a Catholic publication), and Mrs. Elizabeth Dilling representing the Patriotic Research Bureau. A million members are sought by Christmas; each member will be awarded a "badge of patriotism."

Carnegie Hall was swarmed. Champ Clark was scheduled to speak, but in the thick of the embargo fight, the sturdy Senator could not muster sufficient strength to leave the Senate floor. A Congressman from South Dakota pinch-hit.

Belligerent, mocking, Jew-baiting, the audience punctuated the remarks from the platform with anti-Semitic chants. When a speaker demanded "Who are the war-mongers?" hecklers throughout the vast auditorium shrieked: "The Jews: Barney Barook. Yo-hoo!" Some rose with the Nazi salute. When Senator Nye accused the press of lying about the embargo, the cry was immediately echoed that the Jews owned the press. Both Senators had an opportunity to correct this statement. Throughout the evening, the speakers were interrupted with clarion calls: "We want McWilliams"— often to the embarrassment of the chairman. Subject of mob adoration was Joseph E. McWilliams, National Leader of the Christian Mobilizers. McWilliams lurked near the platform, prepared to address the assemblage and announce his new "Peace Plan," but was restrained from so doing by alert police. In strategic spots, women pulled circulars from their coats and pocketbooks inviting "courageous American patriots" to attend Monday evening meetings at Ebling's Casino, 156th Street and St. Ann's Avenue, Bronx; Tuesday evening meetings at the Glencoe Club, 2005 Amsterdam Avenue, Manhattan; Wednesday evening meetings at Tri-Boro Palace, 137th Street and Third Avenue, Bronx. A fugitive affair was Father Coughlin's Birthday Dance at Innisfail Pavilion, 240th Street and Broadway; President Roosevelt was continuously booed.

A lady patriot urged fellow patriots to besiege Congress with communications. Form letters were available in the back of the hall.

The writer wrote two of the United States Senators who addressed the meeting. Senator Nye's secretary replied, admitting that "open and defiant anti-Semitism . . . manifested itself in at least a small portion of the more wild-eyed element" and went on to explain that favoring the embargo should not be interpreted as blanket endorsement of the Hitler regime. Senator Holt, lamenting the growth of anti-Semitism in America, declared: "I am sure that after listening to my speech, no one could point to a single sentence that would indicate any feeling for support of intolerance." Technically, both Senators are correct. But the Citizens-National-Keep-America-Out-of-War Committee is composed of strange bedfellows. And rare is the speaker (Senator or stumper) who will dare rebuke his audience.

Another meeting was held by the same organization at Mecca Temple on October 26th in which anti-Semitism was again rampant. Obviously, this organization should not bear the full responsibility for the outbreaks; even a legitimate meeting attended by 4,000 can be disrupted by the antics of, say, 50. Still, it is the responsibility of organizations to keep its tickets out of the hands of as many hoodlums as possible and to curb their inflammatory literature distribution. Many Coughlinites make it a point to attend meetings in organized gangs expressly to disrupt. Nothing has been done to stop them at these meetings.

J. H. POLLACK
New York City

I AM happy to be on the subscription list of *Equality.* It looks to me like an excellent piece of aggressive defense of democracy. I congratulate you on the policy you are inaugurating.

Cordially yours,
REV. ALFRED W. SWAN,
First Congregational Church.
Madison, Wisconsin

Books

Theory of Population

PEOPLE. By Henry Pratt Fairchild. 315 pages. Henry Holt and Company. $3.00.

THE theory of population is for many of us an academic question. It shouldn't be so, but it is. Quite by accident, now and then, the question nevertheless becomes of intensely practical character. Three years ago, to cite a personal experience, an idea was expressed in my hearing which startled me into an active consideration of people as population. It was stated that some of our leaders believe that America must surrender her democracy to some form of dictatorship because the birthrate is highest among farm laborers, farm tenants, and other low-income industrial groups, and lowest among professional and high-income economic folk.

One internationally known industrialist was reported to have voiced this opinion. The point might have held little importance if he had been merely an industrial leader but he was remarkably influential politically and socially and generally held in high esteem by his countrymen. Coming from that source the thought assumed ominous proportions in my mind.

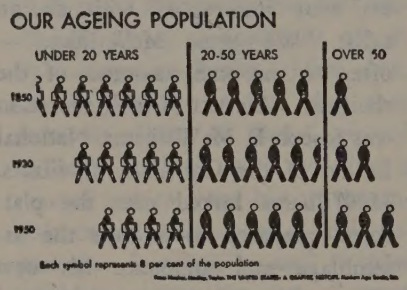
There were many answers, so it seemed, but they must come from authoritative sources. The anthropologists, biologists, geneticists, psychologists, and the sociologists must give scientific answers to the industrialists, economists, militarists, and the politicians. If not answers, the limits of scientific knowledge being what they are, then a barrage of questions which would at least halt such diabolical nonsense.

So for three years I have tried to compensate for many years of indifference, except for fragmentary exceptions, by keeping an eye cocked in the general direction of authoritative comment on matters pertaining to population. It was therefore a delight when Fairchild's *People* appeared.

My anticipation of pleasure and satisfaction was not to meet with disappointment in the reading of the book. The author writes as he thinks and talks which is exceedingly well. He is as scientific as a sociologist can be at this stage of the development of that science.

People has a valuable fund of information. It has something more important, however, than the meager known facts about population. It has the value of reason for conclusions reached and questions asked which will help the reader avoid the common pitfalls toward which ignorance and prejudice urge us.

Those who read *People* will feel as though Fairchild had arranged very pleasant and enlightening inter-



views with Malthus, Darwin, Galton, Mendel, and Sanger. They will have had a "formal" introduction to several scholars less well known to non-scientists such as Dickinson, Folsom, Himes, Hindmarsh, Hirsch, Kellor, Knowlton, Kuczynski, and Thompson. Fairchild even refers to Genghis Khan, Mussolini, and Hitler.

Body plasm, chromosomes, dominants, dysgenics, eugenics, fission, gametes, genes, germ plasm, level of living, monogeny, polygeny, somatoplasm, salpingectomy, vasectomy, and zygote are words chosen at random from the index. They should not give the layman pause because the author puts the reader on intimate terms with them. He does so especially well with eugenics and level of living.

Best of all are the generalizations. Although not numerous they give the reader a feeling of security in thinking about the tremendously interesting and important problems of population. No one can read this book and feel illiterate about the subject. No one who lays claim to social consciousness can afford to be ignorant in this field. No industrialist or militarist or professional vote-getter will like the book. Some religionists won't either. Nationalists, race-haters, and labor-baiters will find small comfort in it. But it will be good for every serious and reasonably unbiased American and for every one who wants to be honest and reasonably unprejudiced. I would even recommend it to Hitler and Mussolini.

NED H. DEARBORN

A Jewish Christ

THE NAZARENE. By Sholem Asch. Translated by Maurice Samuel. 698 pages. G. P. Putnam's Sons. $2.75.

THE writing of this novel, of which the hero is Jesus of Nazareth, is in several respects a remarkable event. It is significant that one of the most popular writers in Yiddish (who, we are told, at an international gathering of Jews was selected as the best representative of the "common people" of the Jews, as distinguished from the bankers or the sophisticates) has devoted his talents to a portrayal of the life of Jesus Christ. Sholem Asch is a Polish Jew, a novelist, not a biblical expert like Claude Montefiore, a rabbinical scholar like Dr. Klausner, or one of that large number of Jews who have been so completely influenced by a Gentile background that we do not recognize their "race." He writes for the Yiddish-speaking Jews, though of course we cannot say how they have received this latest work of his.

It is a stirring and most sympa-

thetic picture of the Man of Nazareth, clearly etched against a portrayal of the Palestinian background which infuses a new life into the old story. The author seems to know precisely how the people of Palestine lived, and the reader becomes one of them. Perhaps the novelized biography is the most forceful and essentially the truest presentation of history. The artist who is also a scholar, and whose imagination is never permitted to run wild, is able to read between the lines of bare historic facts, to delve into hidden motives, and, like Asch, to imagine plausible circumstances which occasioned the sayings and doings of the hero.

This novel presents three separate stories; the first, the recollections of Cornelius, the military governor of Judea; the second, the Gospel according to Judas Iscariot; and the third, the story of a pupil of the Rabbi Nicodemus. It all begins in the hallucinations of an anti-Semite, the Polish *Pan* Viadomsky, who calls in the supposed author as a Hebrew scholar to assist him in deciphering manuscripts. The *Pan* never really feels himself except as he talks and acts in the character of the Roman general. The story of Judas is a document he mysteriously acquiries. The third story consists of the reminiscences of the Hebrew scholar ho has somehow caught this infection of reincarnation, and remembers his former life as the disciple of Nicodemus. This preposterous introduction seems unnecessary and irrelevant. The three tales could well do without it.

But the story itself is of surpassing power and beauty, and probably most Christian readers will find themselves, like this reviewer, unable to lay it down till the end. They will be completely won by the reverence of the author—or at least the reverence which he portrays in his supposed writers—for the figure of Jesus, who is never quite like other men. The conventional Christian—though not the informed modern—will be surprised at the complete Jewishness of Jesus in this book. (Of course the well-trained Christian minister today is taught that all that Jesus asked of his hearers was that they become more thorough Jews than they had ever been. The Sermon on the Mount is simply an interpretation of the inner, spiritual implications of the Law of Moses.) But though Jesus is a thorough Jew in his religion and his habits, he is a Rabbi without equal, and even the cynical Cornelius cannot escape his power. Judas so implicitly believes in him that he betrays him to his enemies merely to force him to claim his Messiahship. The writer of the third story adores him with a reverence closely approaching the worship of Almighty God. The author exhibits a marvelous ability to understand the Christian attitude toward Jesus, though it is always properly expressed in Jewish terms, and he is always seen through Jewish eyes.

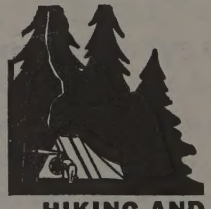
The reader again is surprised by the author's complete acceptance of the Gospel story as it stands, except for the Virgin Birth and the Resurrection. He recognizes no distinction between the historic value of the Synoptics and the Fourth Gospel, and treats all the miracles as if they happened precisely as recorded. Perhaps this was wise, if the author wished to find favor with the ordinary Christian reader—for whom, we suppose, the English translation was made. But this acceptance of the story, miracles and all, will be resented by the orthodox Jew, and may cool a little the enthusiasm of the liberal Christian.

The author might reply that he has attempted merely to make a novel of one of the most moving stories ever told, and one of the most influential over the lives of men. So the late Don Marquis wrote a passion-play, *The Darkest Hour*, with no profession of Christian faith, even with no interest in the existence of Jesus. But one cannot escape the conviction that the author of this novel is more than the mere artist painting a picture with no concern over its truth.

He endeavors to remove from the Jewish people the blame for the crucifixion. The Romans demanded Jesus' death, and the High Priest and the Sadducees acceded to their demands. The Herods and the Sadducees were more Roman and Hellenistic than Jewish, and were hated by the Rabbis, the Pharisees, and the common folk. One wonders whether they could really have been so objectionable as the author represents. At the preliminary trial of Jesus, the story of which is reconstructed at length, the judges were compelled to admit the justice of the objections made by some of the Pharisees to their illegal rulings. But before Pilate the crowds shouted in defense of the kind Rabbi who had healed their sick. It was only the High Priest, echoed by a group of his followers, who cried, "Crucify him!" One might question this departure from the Gospel narrative.

This is a book which every Christian should read, since it brings to life the Gospel story as few lives of Jesus have done. The picture is drawn with such spiritual insight that the reader will find himself won over to the realization that Jesus was a genuine and thorough Jew. The orthodox Jew is likely to resent this attempt to restore Jesus to the ranks of the honored Rabbis, and the liberal may object to its lack of critical scholarship. But it is a magnificent piece of work.

REV. WILBUR L. CASWELL



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